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Online
ISSN 1440-9828



February 2015 No 843

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Writings
Podcasts
Views



Ronald Lauder warns of new catastrophe for Jews

Published by Carolyn on Wed, 2015-01-28 14:45



Ronald Lauder, President of the World Jewish Congress (WJC), used an angry tone to demand protection of Jews from the assembled guests at the 70th Anniversary ceremony at the Auschwitz-Birkenau Museum on Jan. 27.

Ronald Lauder is a man who is used to telling other people what to do.

In his [speech](#) on Tuesday at the Auschwitz-Birkenau [70th anniversary ceremony](#), he told the assembled Jews to force their governments to protect them from antisemitism because "antisemitism leads to places like Auschwitz." Note he didn't tell Jews to protect themselves, but that their *governments* must do it for them.

He also told the world what it must do – "All countries must make hate a crime."

But Lauder didn't even try to explain the cause of antisemitism. He said, "For 70 years, no one can explain Auschwitz." He said Jews are hated "because they're Jews." Well, that's a start. There's something about Jews that others don't like. What could it be?

Lauder used his speech to blame everyone but Jews. He said "the Nazis designed the Holocaust, but there was complicity from almost every country in Europe." (This brought on applause)

He wondered how it was that antisemitism and what he called the "demonization of Jews" had come back

after WWII & the Shoah had made it virtually impossible to criticize Jews. His answer to that: "The creation of the world's only Jewish state became a new opportunity to attack Israel."

Lauder's three errors

Lauder made some incorrect statements in his speech. He is right at home with the "survivors" and their crazy stories – he and Steven Spielberg, whose film "Auschwitz" that was shown during the ceremony is full of errors and downright lies. Lauder said flat out that **"438,000 Hungarian Jews were gassed by the Nazis in Auschwitz."** This is an old claim that has never held up. For example [Michael Berenbaum wrote](#) in a book sold at the Auschwitz-Birkenau Museum:

Between May 14 and July 8, 1944, **437,402 Jews** from fifty-five Hungarian localities were deported to Auschwitz in 147 trains. **Most were gassed** at Birkenau soon after they arrived. The railroad system was stretched to its limits to keep up with the demand of the camp, where **as many as 12,000 people a day were being gassed.**

According to Francizek Piper, former head historian at the Auschwitz-Birkenau Museum:

The majority of the Hungarian Jews who were sent to Auschwitz-Birkenau, were gassed immediately.

A booklet put out by the Museum stated that **434,351** of the Hungarian Jews were gassed upon arrival. This means that only 3,000 Hungarian Jews were ever registered in the camp. However, Piper wrote that 28,000 were registered. [This paragraph taken from [here](#)]

Not considered in these outlandish claims is the fact that the deportation of Hungarian Jews took place between May 14 and July 8, 1944 – less than two months! If Jews were gassed immediately, the facilities, resources and personnel at Birkenau would have been totally inadequate to dispose of all these bodies, which amazingly left not a trace that anyone

has ever been able to find. This gigantic problem in the theory is never answered in any of the holocaust literature; instead they throw these big figures around without a care for REALITY.



Samson, in the Temple of Dagon, destroying his enemies, and himself

But reality has to come into the account sometime, somewhere. This is why Ronald Lauder and his friend Stephen Spielberg are irresponsible fantasists and, let's call it as it is, irresponsible liars. Lauder's claim of 438,000 Hungarian Jews gassed at Birkenau has never been accepted by critical thinking minds.

Another error he makes is in saying "For 70 years, no one can explain Auschwitz." Many people have "explained Auschwitz", even I can do it, but the explanation does not jive with the Jews' fantasy stories, so they will not accept it.

A third error is to say that antisemitism leads to Auschwitz. No, it doesn't, it leads to Jews not being welcome in countries of Europe or elsewhere that don't want them there. If they are not there, they can't be put into an internment camp, can they? They have the option of Israel, the land they fought so determinedly to have as their homeland. The great injustice of people like Lauder and Spielberg is to deny Europeans the fundamental right of "freedom of association" by awarding Jews the right to enter and live anywhere they want - in some cases, it has even been in European's own houses!

The Jews bottom line is fearsome

Consider the sight of this gathering of Presidents, Kings and Princes, and assorted government ministers respectfully and patiently listening to a bunch of Jews scolding them for allowing harm to come to themselves and their brethren, then marching out in the bitter cold and dark to place candles at the monument honoring the imaginary Jewish dead. Why do they do it? Is it because their hearts are burdened with the injustice done to Jews? It cannot be! No, that cannot be the reason. What is it then?

It has occurred to me that Europe is being blackmailed with the **Samson Option**, which goes like this: If Jews are thrown out of any country in Europe, **Israel is not beyond nuking Europe** on the grounds that this would amount to another Holocaust for Jews. [After all, the Shoah is really only about deportation, nothing else.] Another Jewish holocaust is inadmissible and unthinkable, and also can be prevented, they reason ... therefore Jews have the right to retaliate as if their very existence were threatened. This can explain the meek attitude of every European head of state when it comes to the Jews. I think it explains it better than anything else.

Lauder's words at the end of his speech carried a threatening tone:

Do not let this happen again.

Do **not** let this happen again.

<http://carolynyeager.net/ronald-lauder-warns-new-catastrophe-jews>

Analysis:

Is Germany ignoring the lessons of the Holocaust?

By **BENJAMIN WEINTHAL**, 01/27/2015 20:44

Berlin – German politicians and world leaders marked the 70th commemoration of the liberation of Auschwitz on Tuesday with didactic warnings about preserving the memory of the Holocaust. **"There is no German identity without Auschwitz,"** President Joachim Gauck said.

Faalty to the remembrance of the Holocaust is the common denominator among all the parties in the Bundestag.

Key to the conversation about the Holocaust is precisely how one defines memory's ability to inform actions in the present.

Germans have a particular affinity for codifying passive, nonresistant Jews: "The Jews, if they're not dead, should please suffer, admonish and warn, but not fight back,"

Eike Geisel (1945-1997), a critic of the country's post-Shoah remembrance culture, wrote.

His insight was reflected in a study the Bertelsmann Foundation released on Monday showing that 68 percent of Germans want their members of parliament to pull the plug on weapons deliveries to Israel.

Eighty-one percent of Germans want to close the chapter of the Holocaust so their lawmakers can focus on "contemporary problems," the survey revealed.

This year's remembrance of the liberation of Auschwitz has been marred by some German politicians' bizarre liking for Iranian Holocaust deniers and terrorists.

Days before Tuesday's Holocaust remembrance, Green Party deputy Claudia Roth and Christian Social Union politician Dagmar Wöhlrl, a former Miss Germany, met with Ali Larijani, the president of Iran's parliament, in Tehran.

Larijani infamously defended the regime of president Mahmoud Ahmadinejad, saying Iran had "different perspectives on the Holocaust." Der Spiegel headlined its 2007 article: Larijani denies the Holocaust in Munich. The Iranian politician compares Israel to Islamic State and calls for military actions against the Jewish state. "Why are you visiting a Holocaust denier, Ms. Roth?" the mass-circulation Bild asked on Monday.

Roth issued a boilerplate answer to the Bild about her meeting with Larijani: "We are all obligated to stand against anti-Semitism in Germany and in the world."

Speaking with The Jerusalem Post on Tuesday, Efraim Zuroff, the chief Nazi-hunter of the Simon Wiesenthal Center and the director of its Israel office, said it **"is a basic given that a German politician will not meet with people who deny the Holocaust."**

Meetings with Iranians who advocate and carry out lethal anti-Semitism are not limited to the Greens and the Christian Social Union.

In December, Niels Annen, a Social Democratic deputy and foreign policy spokesman in the Bundestag, met with former Iranian foreign minister Ali Akbar Velayati to discuss the Islamic Republic's nuclear program and the situation in the Middle East. Velayati was implicated in the assassination of Kurdish dissidents at the Mykonos restaurant in West Berlin in 1992 and the bombing of the Jewish community center in Buenos Aires in which 85 were killed and hundreds wounded in 1994. Interpol seeks the arrest of Velayati for his involvement in the terrorist attack at the Jewish center.

Annen wrote the Post that "in the framework of these talks [in Tehran] he did not discuss the Holocaust." He

declined to comment on whether he considered Velayati a terrorist.

In the cases of Roth, Annen and Wöhrle, Germany's remembrance culture represents, to quote Geisel, "the highest form of forgetting." In short, efforts to combat modern anti-Semitism are divorced from the crimes of the Holocaust.

Nonetheless, politicians such as Chancellor Angela Merkel have internalized a sophisticated, modern definition of Holocaust remembrance. Zuroff said one "can't expect homogeneity in a country with 82 million Germans, but official Germany recognizes its responsibility." As proof, he cited the sale of six German-built Dolphin class submarines to Israel, with the capability to strike back with nuclear bombs.

There are, however, "internal contradictions" within German society and its political establishment, according to Zuroff. Take the example of Berlin refusing to outlaw Hezbollah's political operation in the Federal Republic. Hezbollah has 950 active members in Germany who contribute to spreading deep hatred of Jews and Israel. In sharp contrast to Germany, the Netherlands banned Hezbollah's entire organization.

How the Holocaust is memorialized in Germany in the years to come will largely depend on the country's posture toward radical Islamic groups within its territory and toward revolutionary lethal anti-Semitism in Iran and across the Arab world.

Benjamin Weinthal is the European affairs correspondent for The Jerusalem Post and a fellow at the Foundation for Defense of Democracies.

<http://www.jpost.com/Diaspora/Analysis-Is-Germany-ignoring-the-lessons-of-the-Holocaust-389168>

French president calls for action against anti-Semitism spread via Internet



French President Francois Hollande, center right, speaks with five Jews deported and five young Jews, Tuesday Jan. 27, 2015 in Paris, at the Holocaust memorial. Hollande visits France's Holocaust Memorial, amid rising concerns about anti-Semitism after a kosher supermarket was targeted in the country's deadliest attacks in decades. Hollande heads later in the day to Auschwitz for the 70th anniversary of the liberation of the Nazi concentration camp. (AP Photo/Martin Bureau, Pool)

By SYLVIE CORBET, Associated Press, Jan. 27, 2015 | 7:39 a.m. EST

PARIS (AP) — French President Francois Hollande called on Internet service providers to take action against the spread of anti-Semitism online.

During a visit to France's Holocaust Memorial on Tuesday, Hollande said Internet service providers cannot ignore anti-Semitic and Holocaust-denial theories that are disseminated on social networks. Otherwise, he says, "they will be regarded as accomplices."

Hollande also called European and international leaders to define new regulations with penalties for Internet service providers which do not comply.

Concerns about anti-Semitism have risen after a kosher supermarket was targeted in the country's deadliest attacks in decades. Four Jewish people were among the 17 people killed by the three gunmen, who also died.

Hollande expressed his "anger" and "bitterness" during a ceremony in the presence of five survivors of the Nazi concentration camps. "How in 2015 can we accept that we need armed soldiers to protect the Jewish people of France?" he said.

Synagogues, Jewish businesses, schools and cultural centers will be protected as long as necessary, he promised. France has deployed 10,000 troops to protect sensitive sites, nearly half of them to guard Jewish schools.

A report released Tuesday by a Jewish organization said the number of anti-Semitic acts doubled last year in France. They increased to 851, up from 423 in 2013, according to the Jewish Community Security Service.

<http://www.usnews.com/news/business/articles/2015/01/27/france-to-target-anti-semitism-on-the-net>

'The darkest hour of human history':

David Cameron honours Auschwitz victims as he and Prince Charles meet Holocaust survivors and call on Britain to stand together against anti-Semitism

*British Prime Minister David Cameron unveils plans for the creation of new Holocaust memorial in central London

*Political leaders, Prince Charles and celebrities gathered in London to pay tribute to the six million Jews killed

*He has urged Britain to stand together to stop anti-Semitism and never forget 'the darkest hour of human history'

*It marks the annual Holocaust Memorial Day as 300 survivors gathered in Poland to mark the liberation of Auschwitz

By [COREY CHARLTON FOR MAILONLINE](#)

PUBLISHED: 10:34 EST, 28 January 2015 |



Prime Minister David Cameron urged Britain to 'not allow any excuses for anti-Semitism' at tonight's Holocaust Memorial Day event



Mr Cameron chats to Holocaust survivors at an event in London which took on extra poignancy given it marked the 70th anniversary of the liberation of the Nazi death camp Auschwitz



Auschwitz anniversary: 70 years since liberation



Mr Cameron announced Government plans for a new £50million Holocaust memorial in central London. Here he is pictured speaking to survivors

It comes less than three weeks after four were killed in a terror attack on a kosher supermarket in Paris, an event which has dominated the tributes for those commemorating the murder of six million Jews during the Second World War.

Mr Cameron told the sombre gathering at Methodist Central Hall: 'We stand in remembrance of those who were murdered in the darkest hour of human history. We stand in admiration of what our Holocaust survivors have given to our country.'

'It is time for Britain as a nation to stand together and say 'We will remember', Mr Cameron, said, marking the annual Holocaust Memorial Day.

'To say "We will not allow any excuses for anti-semitism in our country". We will not let any form of prejudice destroy the multi-faith, multi-ethnic democracy we are so proud to call our home.'

'We will teach every generation the British values of respect and tolerance that we hold dear. And we will ensure that they can learn from the stories of our Holocaust survivors long after we have all gone.'

It was announced the Government is to put £50million towards the construction of the 'striking and prominent' monument in central London, as well as the establishment alongside it of a 'world class' education and learning centre.

They were among recommendations of a commission set up by the Prime Minister to ensure lessons continue to be learnt even after all eye-witnesses have died and which found 'worrying gaps' in young people's understanding of the Holocaust.

Scotland Yard assistant commissioner Mark Rowley has warned there is a 'heightened concern' about the risk to the Jewish population in Britain since the French slaughter at the hands of an accomplice of the Charlie Hebdo killers.

Arts Council England chair Sir Peter Bazalgette will head a new United Kingdom Holocaust Memorial Foundation, Mr Cameron said - with some of the money used as an endowment to ensure education work can continue.



Prince Charles also spoke at the event, where he described the Holocaust as not just a 'Jewish tragedy' but a warning and lesson to all of us



Prince Charles shakes hands with Chief Rabbi Ephraim Mirvis at the Methodist Central Hall in London



Holocaust survivor Ann Kirk and the Prince of Wales share a laugh as they shake hands



The Duchess of Cornwall chats to survivors of the Holocaust, after dozens of influential actors read poetry and accounts of those killed

'Today we stand together - whatever our faith, whatever our creed, whatever our politics,' Mr Cameron said after he, Labour leader Ed Miliband and Deputy Prime Minister Nick Clegg all met with Holocaust survivors.

'We stand in remembrance of those who were murdered in the darkest hour of human history. We stand in admiration of what our Holocaust survivors have given to our country.

'And we stand united in our resolve to fight prejudice and discrimination in all its forms. We will keep Britain's promise to remember today, tomorrow and for every generation to come.'

Prince Charles, who with the Duchess of Cornwall also mingled with dozens of survivors, described the Holocaust as not just a 'Jewish tragedy' but a 'warning and a lesson to all of us, of all faiths and in all times'. He said the memory of the 'Nazis' diabolical enterprise' was relevant to today's conflicts and should help people reflect on how to respond to events in the Middle East. Actors Sir John Hurt, Michael Palin, Keeley Hawes, Sarah Lancashire and Christopher Eccleston were among those taking to the stage to give voice to the accounts of victims and survivors and to read poems.



Pictured from left is Mr Cameron, a Holocaust survivor, Deputy Prime Minister Nick Clegg and Labour leader Ed Miliband



Actor John Hurt and presenter Natasha Kaplinsky were two celebrities who gave voice to survivors' accounts and readings at the event

A harrowing video also served to remind that 2015 also marks 20 years since more than 8,000 Bosnian Muslim men and boys were slaughtered at Srebrenica, the worst atrocity in Europe since the Second World War.

Six candles designed by sculptor Sir Anish Kapoor were lit by five Holocaust survivors and a survivor from the Bosnian war, who were handed tapers to do so by Charles and Camilla.

Possible sites for the memorial and learning centre include a new wing of the Imperial War Museum, at Potters Field near London Bridge, or at the Millbank complex alongside the Tate Britain museum.

The Commission said that it should represent 'at its heart' the experience of the six million Jewish victims of the Holocaust, but should also honour the memory of other victims, including members of the Roma community, Jehovah's Witnesses, political dissidents, homosexuals and people with mental and physical disabilities.

Backing the national memorial plans, Labour leader Mr Miliband - whose family lost several members in the Holocaust - said: 'At a time of rising anti-Semitic attacks in Britain and across Europe, it is imperative that we remember what religious prejudice can lead to.'

'I know that the Holocaust Commission recommendations will be instrumental in educating our future generations and in recording and preserving the stories of our Holocaust survivors and those who fought to liberate them.'



Labour leader Ed Miliband chats to a Holocaust survivor at a reception at the Methodist Central Hall, London



Pictured left and right, actress Helena Bonham Carter stretches to take a picture of Prime Minister David Cameron

Mr Clegg spoke out in support of the inclusion of gay victims of the Holocaust.

'The symbol of the pink triangle, once intended as a badge of shame, today stands as an international symbol of freedom and pride. From the dark shadow of history rises a neon emblem of diversity and hope,' he said.

'Any memorial remembering the Holocaust should recognise the persecution of non-Jewish victims whilst maintaining the centrality of the six million murdered Jews.'

Chief executive of the Holocaust Educational Trust Karen Pollock said: 'As we mark the 70th anniversary of the end of the Second World War and liberation of the concentration camps, we are at a crucial juncture.

'The announcement of a new national Holocaust memorial with a world class learning centre with a renewed focus on education will place the UK among the world's leaders in ensuring that future generations always remember this tragic episode in our shared history.'

<http://www.dailymail.co.uk/news/article2929113/David-Cameron-calls-Britain-stand-stamp-anti-Semitism-survivors-Holocaust-mark-70th-anniversary-liberation-Nazi-death-camp-Auschwitz.html>

The Return of the Protected Jewish Minority in Europe

January 22, 2015 — [71 Comments](#)

[Andrew Joyce](#)



Contrary to the standard narratives of Jewish 'history,' a prominent feature of the historical presence of Jews in Europe has been their protected status. The common context for this status was a symbiotic relationship between the Jewish minority and exploitative or tyrannical elites. As agents of the feared elite, as foreigners, as exploiters in their own right, and with interests antagonistic to those of the non-Jewish majority, the Jews would not be long in incurring the wrath of the peasantry. The elite, often in the form of the Crown, was keenly aware of this, and numerous measures were taken to increase security for Jewish populations across Europe. The now infamous "identifying badge," normally a yellow star, originates from one such period, the 13th century — though it is a lesser-recalled fact that it was first introduced to better facilitate the recognition of Jews by their official protectors.[1]

With this in mind, I've been intrigued, but not very surprised, by one of the broader developments arising from the *Charlie Hebdo* shootings. I'm often slow to form judgment of events such as what occurred recently in France, preferring to let the dust settle and to look for interesting patterns or opinions which may emerge in the aftermath. One such pattern, inescapable in its current scale, has been the Jewish co-opting of the jihadist murders. At *TOO*, and in Nationalist circles more generally, we are aware of what the narratives *should* be. We know that what occurred in France was the result of the actions of an Islamist fifth column which remains rooted in, and continues to thrive on, the Muslim mass immigration to Europe. In addition to this, we are only too aware of the Jewish role in facilitating this monstrous migration.

But this was not the narrative served up by the media. Instead we were treated to a confused and emotive chronicle, full of vacuous bleating about "free speech," debates over whether the journalists "deserved it," and how the actions of "a few cranks" certainly don't typify "all Muslims." As familiar and diseased as this narrative was, it was at least slightly more honest than the one now creeping into public prominence. You see, the events in France have now taken on a new aspect. In this new narrative, it is the kosher supermarket, rather than the unassuming office at 10 Rue Nicolas-Appert which has become the primary focus of the political fallout from the *Charlie Hebdo* incident. The attacks, clearly a symptom of disastrous immigration and foreign policies, are now redrawn as an allegory which offers a lesson to Europe on how it should treat its

Jews, and the need to tackle what is imagined to be Europe's 'anti-Semitism problem.'

In the first part of [my review](#) of Hilaire Belloc's *The Jews*, I made a prediction based on the observation of historical patterns, also alluded to by Belloc himself. With the dawn of the Enlightenment, Jews seized upon 'citizenship' as a replacement for the security and protection offered by the now redundant symbiotic relationship with the older, weakened elites of yesterday. 'Equality under the law,' or rather the unequal application of this principle, was the path to the security and special treatment which, as Belloc argued, 'the Jew' feels "to be his due." Belloc wrote:

Without it he feels handicapped. He is, in his own view, only saved from the disadvantage of a latent hostility when he is this protected, and he is therefore convinced that the world owes him this singular privilege of full citizenship in any community where he happens for the moment to be, while at the same time retaining full citizenship of his own nation. ... What the Jew wanted was not the proud privilege of being called an Englishman, a Frenchman, an Italian, or a Dutchman. To this he was completely indifferent. What the Jew wanted was not the feeling that he was just like the others — that would have been odious to him — what he wanted was *security*. (*The Jews*, p. 26).

I noted that the incessant search of Jews for security remains a stark but often overlooked reality in the present:

The rise of the National Socialists, and the wave of pent-up exasperation which swept through Europe during World War Two, revealed to Jews the weakness of citizenship, in and of itself, to maintain the fiction of equality and to offer the deep level of security they crave. Confronted with a mass expression of European ethnocentrism, the Jew could find no appropriate mask. Not one of religion, for the guise of 'Christian' no longer offered protection and the opportunity of crypsis. The state now comprised a citizenry of racial brothers rather than 'fellow citizens' of the Jews. For the first time in the long game of musical chairs they had played since arriving in Europe, the music had stopped playing — and the Jews were left without a chair.



'Je suis Juif' will be the refrain that rings in a new era of protected status

At *TOO*, we are aware that since World War II Jews have set about creating a new world. Citizenship, its vulnerabilities exposed in that slight and brief piece of legislation, "The Nuremberg Laws," was clearly no longer enough. What remained was for Jewish security was to be achieved by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to 'hate speech' laws and lobbying for gun control. I closed my thoughts on that section of

Belloc's work by pointing out that the "process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West."

Rather than closing borders, vetting terrorists, or adopting saner foreign policies, the final stage of the ascendance of Jews in Europe to privileged protected status will be the sole lasting legacy of the French murders. Just a few days ago *Haaretz* [reported](#) that a delegation of European Jewish leaders has asked the European Union to establish "an anti-Semitism task force." The request came during a meeting between a European Jewish Congress [EJC] delegation and EU foreign policy chief and European Commission Vice-President Federica Mogherini in Strasbourg. Moshe Kantor, EJC President told Mogherini :

Now more than ever, the European Union needs to create a position and organization specifically geared towards finding long-lasting solutions for anti-Semitism. The recent events demonstrate that the sense of security among Jews in parts of Europe is at its lowest point since the end of the Holocaust and many are leaving their homes as a result. It is incumbent on the European Union to urgently place combating anti-Semitism as one of its highest priorities because this is a hatred that transcends borders and cannot be dealt with by any single nation on its own.

Of course, an appropriate response to Kantor would be that there is a much greater case for combating immigration as one of the European Union's highest priorities, and that preventing people from transcending borders is infinitely easier than preventing 'hatred' from doing the same.

But the wave of protection spreads. The BBC now [reports](#) that Theresa May, the British Home Secretary, has said the *Charlie Hebdo* incident means the UK must redouble its efforts to "wipe out anti-Semitism." May said she "never thought I'd see the day when members of the Jewish community" would be "fearful" of staying in the UK. Failing entirely to draw any rational conclusion from the events in Paris, May said the attacks were "a chilling reminder of anti-Semitism, not just in France but the recent anti-Semitic prejudice that we sadly have seen in this country."

The fact that, even including the deceased kosher customers, most of the *Charlie Hebdo* victims were not Jewish has been entirely lost. Part of the reason for this has been the subtle re-framing of the French massacre. For example, May made the above comments while speaking at an ostensibly open remembrance service commemorating all of the victims.

But the service had been organized by the Board of Deputies of British Jews, with the focus inordinately placed on the supermarket victims. Because of re-framing such as this, the London Metropolitan Police assistant commissioner, Mark Rowley, has also now announced that police chiefs were holding talks over "more patrols in key areas" following concern from the Jewish community and after "anti-Semitic rhetoric from extremists" in France and elsewhere.

The result of re-drawing the incident in the name of Jewish victimhood is that Jews will be the primary beneficiaries of the political response. This is despite the fact that the biggest victims of the Islamic

presence, and the presence of other immigrant peoples in Europe, are the native Europeans, their freedoms, and their way of life. Speaking after Sunday's service, Jonathan Sacerdoti, from the 'Campaign Against Anti-Semitism UK,' said: "We are not running scared and we are not running away. We are here to stay, and we are here to say that it is time Britain stands up to this."



There are now increased police patrols in areas of England with large Jewish populations

But bravado such as Mr Sacerdoti's is easy to display when you have a police force as your personal bodyguard and a system of laws in place which is designed to frighten or persecute your foes into submission. The level of protection in place isn't merely limited to the bomb and the bullet. Oh no. As London Mayor Boris Johnson has made clear, the Jew is also to be strictly protected against the word. In Johnson's own words: "I've set a clear expectation that the police treat all harassment and hate crime offences very seriously."



Belgian paramilitary commandos on patrol near a synagogue in the city of Antwerp

The ring of protection covers Jews far and wide. There are now more than 10,000 troops deployed on streets across France, in addition to 5000 police officers [deployed specifically to Jewish sites](#).

The French office of the Simon Wiesenthal Centre has also now announced that it has nine troops protecting it:

Following the deadly terror attacks, security has been elevated with armed soldiers all over Paris. Nine soldiers have been assigned to our building: two at the front, two at the back, and an additional five as a night surveillance squad bunked down in one of our meeting rooms...In the same block as our offices, which serve as the neighborhood headquarters, there are also two synagogues and a kosher restaurant with army units posted at each location. Our office staff and volunteers, though relieved, wonder how long they will be with us. We have recommended to the authorities that they publicly announce that plainclothes guards will be in the area to deter prospective assailants once the impressive military defense is eventually removed. Armored command cars are stationed at junctions in the neighborhood ready to mount checkpoints against hostile vehicles...This past Shabbat, under army

protection, the synagogues were overflowing, unlike the week prior where the synagogues were closed.

In **Belgium**, hundreds of soldiers have been deployed on street patrols of Antwerp's Jewish district.

In Denmark, Jewish Community of Denmark chairman Jonathan Fischer **has urged** the police to monitor its synagogue and other Jewish areas in Copenhagen, saying that it was clear Jewish people were "high priority targets" for terrorists.

In Sweden, police spokesman Lars Bystroem has said that police have **increased security** around Jewish institutions, particularly in Stockholm.

In Norway, Jewish museums have been **protected** by police. In a few cases has the nature or purpose of the patrols been made explicit, with the troop movements and police actions being described shamefully and euphemistically as targeting "key areas," or in the words of Belgian Prime Minister, Charles Michel, "certain sites."



Menachim Margolin: Wants Jews to have exclusive right to carry arms.

But this isn't enough for some Jewish leaders. In fact, some are even [calling for exclusive rights as Jews to hold firearms](#), in contrast to the rest of the population which is to remain muzzled by gun laws. The European Jewish Association (EJA) calls itself "the biggest federation of Jewish organizations and communities working all over Europe." Rabbi Menachem Margolin EJA and Rabbinical Centre of Europe (RCE) general director, has now called on EU legislators for Jews to be given special permission to carry guns. Margolin wrote to EU Interior Ministry stating:

We hereby ask that gun licensing laws are reviewed with immediate effect to allow designated people in the Jewish communities and institutions to own weapons for the essential protection of their communities, as well as receiving the necessary training to protect their members from potential terror attacks.



Troops protecting Jews in the Netherlands

As well as arguing that police "are not doing enough," Margolin claims "We need more. The best solution is to have at least two police officers at each Jewish institution, 24 hours a day." He added that he wants "as many people within the Jewish community as possible" carrying weapons. Margolin, advances the

new narrative that the Charlie Hebdo attacks are all about anti-Semitism, and argues that "we need to recognize the warning signs of anti-Semitism, racism, and intolerance that once again threaten Europe and our European ideals." *Our European ideals?* Margolin's hypocrisy is nauseating.

A final offshoot of the renewed Jewish drive for security, in the wake of the *Charlie Hebdo* affair, is that European police, unlike the European peoples, will become more numerous and heavily armed. It has been **reported** that Scotland Yard said it was increasing the deployment of officers allowed to carry firearms in Britain. The image of the unarmed, friendly "bobby" will soon be replaced with that of a heavily armed marksman enforcing the country's increasingly draconian thought-crime laws. French law enforcement officials are now **demanding heavier weapons**, protective gear and a bolstered intelligence apparatus. An official, speaking on condition of anonymity to discuss ongoing talks, said automatic weapons and heavier bulletproof vests were on the table.

An unarmed European population swamped by hostile immigrants, some of whom will continue to bomb, maim and murder in the name of their fanatical religion. An unarmed European population unable to overcome or remove the harmful influence of a small but energetic elite, possibly armed but at the very least enjoying the protection of a suite of gagging laws and a heavily armed police force. An unarmed European population stripped of all pride in its past, and all hope for its future. And thus the culmination of the process which began following the Enlightenment with Jewish admission to citizenship, slowly evolving to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged protected status throughout the West.

[1] "The Jews of England in the Thirteenth Century," *Jewish Quarterly Review*, 15:1 (1902), 5-22 (p.14).

<http://www.theoccidentalobserver.net/2015/01/the-return-of-the-protected-jewish-minority-in-europe/>

...more political-historical gossip...

Hitler crony's Auschwitz lies exposed after revelations he designed the death camp

21:33, 27 January 2015, By **Don Mackay**

Nazi war criminal Albert Speer escaped a death sentence, claiming he knew nothing about Auschwitz - but actually drew up the plans



Getty - Plans: Adolf Hitler discussing plans for a new administration building

Sensational new evidence shows that Nazi war criminal Albert Speer, who escaped a death sentence by claiming he knew nothing of the Holocaust, personally drew up plans for the [Auschwitz death camp](#).

After talks with notorious SS chief Heinrich Himmler, Speer used a red pencil to mark out new barracks for slave labour next to gas chambers and crematoria which wiped out Jews and other inmates.

[Speer](#) was jailed for 20 years at the Nuremberg war crimes trials and when freed he became a multi-millionaire with his prison diaries and insider accounts of Hitler's inner circle.

He died in 1981 aged 76.

He always claimed to be just an architect drawn reluctantly into the [Nazi](#) hierarchy, but respected historian Susanne Willens unearthed the map, with additions in Speer's own hand, at a military archive in Prague.

"Speer had claimed after the war to know nothing of the Holocaust - a lie which lived on even after his death," she said.

[Auschwitz survivors photographed as children in camp in 1945 reunite after 70 years](#)

She also found that money to expand Auschwitz came from Speer's own budget.

The work included building the infamous siding and ramp where victims were graded for slave labour or instant death.

"This was known as the Special Programme Prof Speer and its purpose was Implementation of Special Treatment - Nazi code for mass murder," she added.

"He knew - he had to have known," said Ms Willens.

"He was involved in the planning, as the map proves."

<http://www.mirror.co.uk/news/world-news/hitler-cronys-auschwitz-lies-exposed-5054579>

Russia releases 70-year-old classified testimony of Red Army soldiers who liberated Auschwitz

Documents released by Russia after Polish FMO claims Ukrainians were first soldiers to liberate concentration camp in Poland.

Ofra Dimenstein, Ron Notkin, 01.28.15, 01:36, [Israel News](#)

The Russian Army revealed on Tuesday a batch of secret documents kept underground in Moscow for 70 years which contained personal testimonies of officers and

soldiers in the Red Army who took part in the liberation of Auschwitz concentration camp in Poland on January 27, 1945.

"An endless convoy of people released by the Red Army is leaving this concentration camp - there are Hungarians, Italians, French, Czechs, Greek, Yugoslavians, Romanians and Belgians," it was written in one of the documents - referring to the Jews of those

nations that were sent to the death camp in Poland by train.



Survivors mark 70th anniversary of Auschwitz liberation at concentration camp in Poland. (Photo: Associated Press)

"They all looked like people who went through radical and horrible abuse. Among the people were elderly and small children, mothers nursing their babies and teenagers. Almost all of them half naked. At the Auschwitz camp, according to testimony, hundreds of thousands of people were tortured, burned to death, and hundreds of thousands were shot to death," it was written in another document.



Documents released by Russia. Photo: AP.

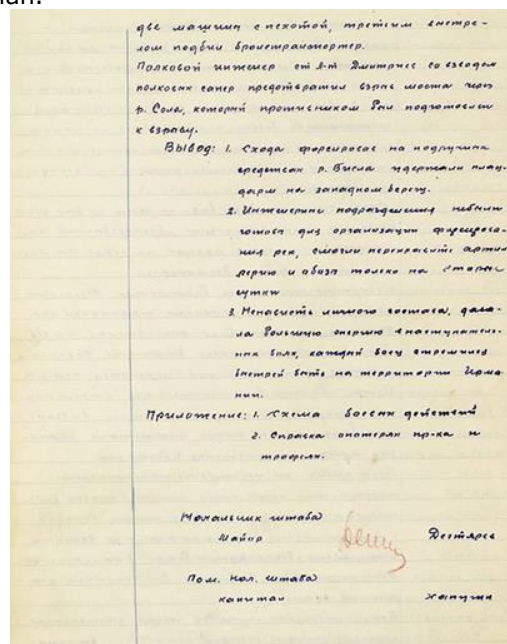
One of the documents described the notorious concentration camp known as Auschwitz: "It is a horrible camp of death. Auschwitz has 5 camps. Four of the camps had a population of people from all over Europe and the fifth camp was used as a prison for prisoners who carried out unpermitted acts against the management of the camps. Each camp was huge in and of itself. They were bordered with several rows of barbed wire, in some of which flowed an electric current of high voltage."

The Russian Defense Ministry allowed 15 of the files to be published from the collection which was classified and locked in the Russian archive for decades.

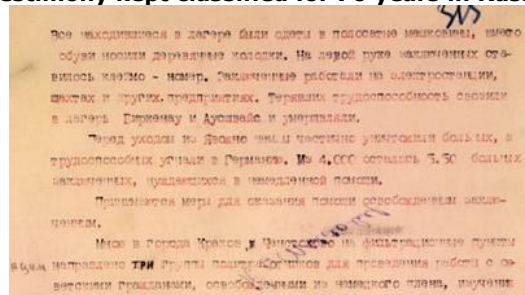
"The historic events of the second world war were taken advantage of for various political reasons," the Russian Defense Ministry said in a released statement. "The documents indicate the crucial role of the Red Army and its fighters in the liberation of prisoners from concentration camps and living testimony which preserve the historic truth."

The release of the documents came after Polish Foreign Minister Grzegorz Schetyna said in an interview last week that the first soldiers who stood at the front line

and were responsible for the release of the concentration camps in January 70 years ago were Ukrainian.



Testimony kept classified for 70 years in Russia.



Russia releases classified World War II documents.

The Russian Foreign Ministry issued a scathing response and said: "It is very hard to imagine that a high-ranking government official such as Schetyna would say such ignorant and stupid things."

According to the files released by the Russian Defense Ministry, 39 groups participated in the release of the camps – soldiers from Russia, Ukraine, Belarus, Armenia and Georgia.

The documents contain reports that were filed by commanders of the Red Army and Soviet journalists. One of the documents includes a table that lists all the soldiers who served in unit 60 of the Ukrainian front along with their nationality, who were responsible for releasing prisoners of Auschwitz. The documents also included praises written by prisoners released of the camps for former Soviet leader Joseph Stalin.

<http://www.ynetnews.com/articles/0.7340.L4620026.0.0.html>

Reflections on Jews, "Anti-Semitism" and Free Speech

Andrew Joyce, Posted: 22 Nov 2014 11:56 AM PST

"He will appear in our national discussions, not only giving advice, but attempting to direct policy, and will be puzzled to discover that his indifference to national feeling is annoying."

Hilaire Belloc, *The Jews*, 1922.

I recently **charted** the history of Jewish efforts to restrict free speech in Britain, and noted common themes and practices in how they have achieved

advances in this sphere. I think that it would be a worthwhile endeavor to elaborate upon the manner in which these measures are affecting Whites in the present, as well as highlighting the fact that Jewish efforts to restrict free speech are ongoing.

The **Forward** reports that, in late October, European rabbis called on governments throughout the continent to pass laws targeting speech against Jews. The move took the form of a resolution passed by the standing committee of the Conference of European Rabbis (CER), which convened in Tbilisi, Georgia. Pinchas Goldschmidt, CER President, told journalists that the CER demanded that "additional countries follow the example set by France and Germany, and devise legislation that targets hate speech against Jews specifically. ... It is something that few countries have but is necessary in light of the rise in anti-Semitic violence and hate speech, as we have witnessed this summer."

Goldschmidt's comments clearly reflect ongoing Jewish anxieties at the strength of anger against Israel in Western Europe — anger provoked by Israeli atrocities in Gaza. In my previous article, I noted that Jewish activity to restrict free speech is closely linked to specifically Jewish concerns. Thus, while Jewish politicians and activists are often keen to point to the supposedly broader applications and benefits of the legislation they propose (the pretence to "universalism," and to be against all forms of "racism"), Jewish activity in this sphere is very closely linked to periods in which Jews, and only Jews, feel threatened.

For example, I pointed out that some of the earliest Jewish moves to restrict free speech in Britain were not undertaken on behalf of Caribbean Blacks or Pakistanis, but rather were conducted following the backlash against Jewish terrorism targeting the British administration in Palestine. Jewish efforts at this time took the form of attempting to ban the criticism of Jews, first at a Labour Party conference and later in Parliament itself. The aim was not to fight "racism," but to eliminate any expression of negativity towards Jews and Jewish actions. Only when the "direct" route failed did Jews broaden the scope of their efforts, bringing a range of non-Whites into the fold, in an attempt to present the image of a coalition of the downtrodden.

The resolution passed by the Conference of European Rabbis represents nothing new. Jews have been attempting to make "anti-Semitism" illegal for decades, if not centuries. This is a fundamental aspect of the perennial Jewish drive for special protections — protections that have been clearly necessary for the pursuit of a group strategy which has proven over vast stretches of historical time to expose the group to criticism, anger, and violence from other peoples. Furthermore, the level of success in achieving the criminalization of anti-Jewish critique can be seen as a benchmark of Jewish power in a given state. For example, as David Shneer comments, at the same time it established state-sponsored Yiddish-language publishing houses, Jewish writers' groups, Jewish courts, Jewish city councils, and Jewish schools, the Soviet Union was the first country in the world to make all forms of anti-Jewish activity illegal.[1] Barbara Epstein adds that a Soviet criminal conviction for "anti-Semitism" would result in an eighteen-month prison sentence.[2]

Going back much further, we can see that Jewish power in the medieval period, rooted in the close relationship between Jews and powerful kings or elites, was sufficient for the effective criminalization of anti-Jewish activity. For example, Bernard Bachrach points out that in early Medieval Italy "those who harmed Jews were effectively and severely punished." [3] In Medieval Hungary, Jews carried letters from the king and other members of the elite guaranteeing them an array of special protections and privileges, including exemption from "harassment and persecution," as well as "all kinds of attack." [4] This was common throughout Europe.

Jews, although clearly self-identifying as members of a group, nevertheless view any criticism of that group as "anti-Semitism." Anti-Semitism is then deemed to be fundamentally wrong and, by nature, illegal. In the Jewish mind, all "anti-Semites" are criminals. Indeed, in *Contemporary Antisemitism: Canada and the World*, Morton Weinfeld writes that "most forms of anti-Semitism are clearly illegal and socially unacceptable." [5] This despite the fact that Weinfeld himself concedes that "anti-Semitism" is itself poorly defined, and that "after all, Jews can be paranoid, or simply mistaken about perceived anti-Semitism. Moreover, some Jews might be opportunistic and label as anti-Semitic legitimate criticism of Israeli policy." [6] Even Weinfeld's caveat is flawed, since most Jews would see *any* criticism of Israeli policy as innately illegitimate. And the reason *any* criticism of Israeli policy is seen as illegitimate is the unceasing struggle of Jewry with its own fears — that to permit any expression of criticism would be to open the floodgates to unimaginable horrors.

Faced with such fears, together with the Jewish drive to secure group interests, Jews have clearly shown a preference for working with non-Jewish elites to impose repressive measures on the lower orders — a phenomenon, as noted above, that extends back over the ages. Rather than allow open discussion of Jewish conduct, in **my review** of Hilaire Belloc's *The Jews* I argued that the nature of the Jewish quest for special protections and repressive legislation increased in intensity after World War II:

A new world was to be fashioned. No longer was citizenship for the Jews enough — now Jewish security was to be sought by regulating non-Jews and imposing limits on the exercise of *their* citizenship. Since World War II this has taken the form of everything from engineering the demographic profile of Western nations, to "hate speech" laws and lobbying for gun control. One of the crucial functions of *The Occidental Observer* has been to catalog instances where, under the guise of equal citizenship and other Western liberal fads, Jewish organizations have been moving towards achieving immunity from criticism, and water-tight levels of Jewish security, in the **United States, Canada, Australia, Britain, Germany, France** and many other nations. Thus a process which began following the Enlightenment with Jewish admission to citizenship, has slowly evolved to the gradual diminution of the citizenship of non-Jews and the ascendance of Jews to privileged, protected status throughout the West.

But, as Belloc pointed out, using fear and legal repression to stifle criticism of Jewish conduct is at best a temporary solution to the frictions caused by that conduct. In the longer-term Jews are pursuing a very

dangerous course of action — what has been termed a “**risky strategy**.” Based on a false sense of power and relative security, the use of fear only “dams up and enormously increases the latent force of anger against Jewish power. ... It is like the piling up of a head of water when a river valley is obstructed, or like introducing of resistance into an electric current (Belloc: 263).” It is a “fierce irritant and accounts for the high pressure at which attack escapes when once it is loosened (Belloc: 263).”

Weinfeld, clearly aware of the risk of taking things too far in the criminalizing of attitudes, asks: “If someone believes, say, that Jews stick together, or look after their own, is that anti-Semitism or a sociological observation?”[7] Well, we know how the ADL would respond to that question, since asking if Jews stick together is a permanent fixture of their annual survey of anti-Semitism. That doesn’t stop the ADL from working extremely hard to ensure that Jews do in fact stick together. Nor does it stop the ADL from labelling empirically demonstrable sociological observations of many writers as “anti-Semitism.”

By making themselves immune from criticism, Jews draw attention to the very facts they are attempting to conceal. Belloc observed (161) that

you cannot long confuse interest with hatred, the statement of plain and important truths with mania, the discussion of fundamental questions with silly enthusiasm, for the same reason that you cannot long confuse truth with falsehood. Sooner or later people are bound to remark that the defendant seems curiously anxious to avoid all investigation of his case. The moment that is generally observed, the defence is on the way to failure.

One of the reasons that organized Jewry pushes ahead with dangerous moves like this is that it appears to oscillate, simultaneously, between fear of possible negative group outcomes and an over-estimation of its current security. We are all familiar with stock Jewish phrases which appeal to “what if?” scenarios – perhaps summed up best in the “Never Again” mantra. Kevin MacDonald has explored, in depth, the way in which Jews constantly commemorate racial tragedies such as expulsions and executions, real or imagined. Fears and anxieties directed toward the host population are constant, manifesting in unceasing annual surveys of “anti-Semitism” around the world. Fear, based on a skewed interpretation of Jewish history, drives Jewish hatred of Whites. And yet at the same time, and despite the catalog of Jewish group strategy failures throughout history (seen in several demographic catastrophes), many Jews are convinced that *this time* things will be different. We have therefore seen occasional examples of *stunning* Jewish arrogance, and frank admissions of the extent of Jewish power in, for example, Hollywood.

Of course, a lot of this arrogance is based on the success of Jews in monopolizing the media and other important areas of national life. Great confidence is also taken from the success of Jewish intellectual movements in the post-war period. Take the assertions of Jewish academic, Zygmunt Bauman writing on the impact of Marcuse, Horkheimer, Adorno and Fromm in his *Liquid Modernity* (Blackwell; New York, 2000; p. 22). Bauman crowed that: “What has been cut apart cannot be glued back together. Abandon all hope of totality, future as well as past. ... Neither the rerooting of the uprooted nor

the ‘awakening of the people’ to the unfulfilled task of liberation is on the cards.” To Bauman, we are “cut apart,” made rootless, unable to form cohesive communities. There will be no liberation — no awakening of the people. Similarly, Alan Dershowitz writes that

We have much to celebrate. Thanks to the determined efforts of Jewish individuals and organizations, anti-Semitism in America is at an all-time low. ... Remaining pockets of anti-Semitism such as the militias, the Holocaust deniers, the neo-Nazis, and the Nation of Islam are well outside the mainstream, and the current crop of Jew-haters are, for the most part, marginalized, desperate, and generally impotent, certainly as compared to our state- and church-sponsored enemies of the past.[8]

But even this level of Jewish hubris is nothing new. Although some things are very different now than in the past — the influence of television and the modern media among them — many things remain the same. Jewish power and influence in White countries is still rooted heavily in the co-opting of, and to some extent reliance upon, ethnically treasonous non-Jewish elites. Although hard to get rid of, changes within these elites *do* occur, and when they do it is an historical fact that Jews have proven extremely vulnerable. Whether we are discussing a Medieval English interregnum, the creation of a new state such as Romania, or the collapse of faith in the Weimar government, Jews have not fared well in nations undergoing a transition of ruling elites.

Also, while television has proven to be a weapon against us, the internet has been (and hopefully will continue to be) a considerable boon. White advocacy, in its modern form(s), is a very novel movement. And, as Belloc pointed out (*The Jews*, 156), like all new movements:

When they begin they are ridiculed. As they grow they come to be feared and boycotted; but of those that are successful it may be justly said that the moment of success begins when they turn the corner and from a fad become a fashion. It is still the fashion to separate oneself from the anti-Semitism movement. You still hear men, when they write or speak upon the Jewish problem, no matter with what hostility to the Jew, excuse themselves as a rule at the beginning of their remarks by saying, “I am no anti-Semite.” For some flavor of the old ridicule still attaches to the name. But fashions change rapidly and the new fashion which comes in to support a growing thing, when it does arrive, arrives in a flood.

Jewish organizations and politicians *do* fear us, and with willing non-Jewish helpers they are busying themselves, even now, with efforts to bring the internet under some form of control. They see it as a means through which our movement grows and gains in strength. They see that it has helped us reach hands across state lines, national borders, and oceans to our brothers and sisters across the world. They see how it has facilitated the exchange and dissemination of our ideas, the education of the curious, the creation of new businesses, the pooling of resources, and the formation of new political and social groupings. They crow about the strength of their position, and they push hard to shut us down, but deep down they are all too aware of the countless many who, decades or centuries earlier, preceded Bauman and Dershowitz in over-estimating the Jewish position. Even where Jews have been successful in introducing “hate

speech" laws, these laws have not proven invulnerable. For example after two years in the law books Canada's Section 13 of the Human Rights Act, which legislated against "the communication of hate messages by phone or on the Internet," was repealed on the motion of Alberta Conservative Brian Storseth. Perhaps reflecting an awareness of the undemocratic nature of the "appointed" "think tank" tactic used by Jews to introduce such laws, Storseth described the Canadian human rights tribunal as "a quasi-judicial, secretive body that takes away your natural rights as a Canadian."

But we, in turn, should not over-estimate *our* own strength. There is no doubt that Jews are taking their pound of flesh through legal repression and the successful exercise of the legislation they themselves worked so hard to introduce. Earlier this year I wrote about the case of the musician Varg Vikernes who, having been subjected to months of persecution by French police, was ultimately fined €8,000 and given a six-month suspended prison sentence for writing blog entries deemed to "incite hatred" against Jews and Muslims. Meanwhile in Great Britain a 75 year-old retired hairdresser, Paul Griffith, faced a six month legal ordeal and over \$2000 in costs after being criminally charged with causing "racially or religiously aggravated harassment, alarm or distress." Griffith's error was in responding to an airport request to remove his shoes by joking: "I'm not Muslim, am I?"

A few more examples from what could be a much longer list:

Canadian man Mark Harding was convicted of hate speech in 1998 after distributing pamphlets critical of Muslims and Islam. His punishment included Islamic indoctrination under Mohammad Ashraf, general secretary of the Islamic Society of North America.

In 2006, 14-year-old British schoolgirl Codie Stott found herself seated in a discussion group with Pakistani students who proceeded to speak in a foreign language (presumably Urdu). After respectfully asking if she could switch groups because she couldn't understand, her teacher shouted "It's racist, you're going to get done by the police." Stott was eventually brought to a police

station, arrested, fingerprinted, questioned on suspicion of a "section five racial public order offence," and placed in a bare jail cell for three-and-a-half hours. She ultimately was released without charge.

Columnist Mark Steyn and *Maclean's* — Canada's largest newsweekly — were charged with hate speech in 2007 after the magazine printed an excerpt from Steyn's Islam critique *America Alone*.

Australian parliamentarian Susanne Winter was convicted of "incitement" in 2009 after making statements critical of Islam and Mohammad. She was given a suspended three-month prison sentence and fined \$31,000.

In Britain, 21-year-old Garron Helm was sentenced to four weeks in jail for using Twitter for depicting Jewish Labour M.P. Luciana Berger with a Jewish star superimposed onto her forehead. A year earlier Berger had successfully prosecuted another man for anti-Jewish remarks.

All evidence that the extension of special protections and privileges to Jews (and now other minorities) will have the same consequence it has had for us throughout the centuries — the loss of *our* rights, and *our* freedoms, and *our* ability to make rational criticisms of the actions of particular groups. And what will you do without freedom?

[1] D. Shneer, *Through Soviet Jewish Eyes: Photography, War and the Holocaust* (65).

[2] B. Epstein, *The Minsk Ghetto 1941-1943: Jewish Resistance and Soviet Internationalism* (57).

[3] B. Bachrach, *Early Medieval Jewish Policy in Western Europe* (32).

[4] R. Patai, *The Jews of Hungary: History, Culture, Psychology* (99).

[5] M. Marrus (ed), *Contemporary Antisemitism: Canada and the World* (36).

[6] Ibid.

[7] M. Marrus (ed), *Contemporary Antisemitism: Canada and the World* (39).

[8] A. Dershowitz, *The Vanishing American Jew: In Search of Jewish Identity for the Next Century* (54).

<http://www.theoccidentalobserver.net/2014/11/reflect-ions-on-jews-anti-semitism-and-free-speech/>

A Tale of Two Nations: Democracy in Israel, Depravity in Britain

Tobias Langdon, Posted: 05 Nov 2014 11:57 AM PST

The Israeli journalist Benjamin Pogrund has laid it on the line: "Israel is a Jewish state because that is the will of the majority; this will not change." Millions of Jews around the world will applaud that sentiment. I applaud it myself: Israel is a genuine democracy. But imagine a White journalist saying this: "Europe is a White Christian continent because that is the will of the majority; this must not change."

How would most Jews react? With horror, of course. What's good for Jewish Israel isn't good for White Christian Europe, which must open its borders to the world and abolish itself in a flood of non-White, non-Christian vibrancy. The Jewish vision for Europe is simple: it must undergo a "transformation from monolithic ethnic-based nation-states into heterogeneous nations built on citizenship."

Those are the words of Barbara Lerner Spectre, an energetic Jewish activist who works hard to keep Sweden at the forefront of that transformation. And

Sweden has certainly been transformed: from a peaceful, female-friendly White nation into one full of non-White rioters and rapists (and here).

Perhaps that's why Ms Spectre calls the transformation "treacherous." She seems to think that rape at levels that were inconceivable in Sweden prior to the immigration onslaught is a price worth paying for Sweden's transformation from monolith to multicultural. But how do Israelis react to the first tremors of such vibrancy?



A Spectre is haunting Europe

Anti-migrant march follows arrest in rape case

An 83-year-old woman was raped and beaten for hours in the courtyard of her apartment building near the central bus station in south Tel Aviv by a young Eritrean migrant, police announced on Monday. ... The victim had left her apartment; the suspect reportedly dragged her into the courtyard, and beat and raped her repeatedly. He only fled when relatives of the victim arrived to visit her. ... Police identified the suspect using DNA taken at the scene. Police had the suspect's DNA on record because he had been arrested in the past for trying to steal a woman's bag on the beach, after which he was processed at the Lev Tel Aviv police station. ...

Following the police statement on the attack on Monday, Shas chairman and Interior Minister Eli Yishai was quick to call on the Foreign and Justice ministries to allow him to begin deporting Africans from Sudan and Eritrea, who are in Israel illegally, back to their countries. "The shocking rape is a symptom of a loss of sense of security among Israeli citizens in areas where there are high concentrations of infiltrators," [infiltrators is the felicitous Israeli term for illegal immigrants] Yishai said. He also called for the Foreign and Justice ministries to finish construction of the Sinai border fence, start filling the detention centers with migrants, and stiffen enforcement of the Prevention of Infiltration Law as amended in June.

A few hours after the rape case was publicized, Strong Israel MK [Member of the Knesset, or Israeli parliament] Michael Ben-Ari announced plans to hold a protest march from his party office on Hagana Street toward the central bus station. By 6:30 p.m., around 150 people were marching down Hagana Street chanting "Sudanese to Sudan" and "Bibi [Prime Minister Binyamin Netanyahu], go home", before gathering for a rally outside the bus station.

Those in attendance repeated calls that they have made in the past for the migrants to be sent home and for greater security in their neighborhoods, but there was anger at the police for, in their words, "covering up" the rape attacks. Haim Cohen, a 31-year-old member of the Shapira neighborhood council and a father of three, said: "We live this every day, there are many cases every day that don't make the news because they aren't a rape or a murder." He said the residents had no choice but to exploit the attack to gain attention. "If it's not a rape, people don't pay attention. We have to take advantage of this so that people listen to us," Cohen said. ([Anti-migrant march follows arrest in rape case](#), *The Jerusalem Post*, 31st December 2012)



Israel's response to [ethnic enrichment](#)

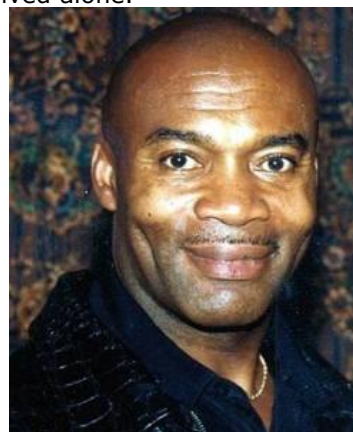
The Israeli government listens to protests by ordinary Israelis: non-White "infiltrators" are not welcome in Israel, they are deported, and their numbers are shrinking steadily, not growing relentlessly. When non-Whites first began to enter Sweden, the same thing

happened: a sharp increase in violent crime, especially rape. But protests by native Swedes were condemned as racist and xenophobic. The Swedish elite ignored the will of the majority and continued to steer Sweden towards a Third World future.

The same transformation has happened in Britain: mass immigration has been accompanied by violent crime. There has never been a democratic mandate for the immigration, but it takes place regardless. The effects have been horrific. Israelis were correct to protest strongly about the rape of "an 83-year-old woman." If they hadn't, Israel might have got its very own "Minstead Rapist."

Who is he? Don't ask the British media, because they dropped his story down the memory hole as soon as they could:

Delroy Easton Grant is a convicted rapist accused of carrying out a series of offences of burglary, rape and sexual assault dating between October 1992 and May 2009 in the South East London area of England. Grant, also known as the Minstead Rapist and latterly the Night Stalker, is thought to have been active since 1990, and had a distinctive modus operandi, preying on elderly women who lived alone.



He is suspected of over 100 offences from 1990 to the present.

In 1998, the Metropolitan Police launched the dedicated Operation Minstead team to investigate the crimes, based out of Lewisham police station. ... As of 2009, the operation was the largest and most complex rape investigation ever undertaken by the Metropolitan Police. On 24 March 2011, the Jamaican-born Grant, a Jehovah's Witness and father of eight from Brockley who was a carer for his disabled wife, was found guilty on all counts. The following day he was given four life sentences and ordered to serve a minimum of 27 years in prison. ([Delroy Easton Grant](#), Wikipedia)

Delroy Grant was born in Jamaica but didn't stay there. Instead, he came to Britain and enriched elderly White women with nineteen years of vibrancy. Can you imagine how the media would have reacted if a White male had done the same thing to elderly non-White women? We should also note that the loquacious Jewish MP Lynne Featherstone intervened [in the case](#) while Grant was still at large. She "questioned police tactics" when the police tried to obtain DNA from potential suspects.

Would she have done that if the rapist had been White and the victims non-White? I very much doubt it. But Lynne Featherstone doesn't have to look far to find many more elderly White victims of non-White vibrancy. Here's another example:



Robbing elderly Whites: Sabul Miah

A violent mugger who attacked London pensioners to fund his crack and heroin habit has absconded from a Kent prison. Sabul Miah, 39, was given two life terms in 2003 at Southwark Crown Court. Kent Police said they were called to reports he had absconded from Standford Hill Prison on the Isle of Sheppey at 13:10 BST on Thursday. Miah stabbed an elderly war veteran in the chest, knifed an 82-year-old woman in the hand and attacked three others for their pensions. Police have urged anyone who sees him, or who is aware of his whereabouts, not to approach him, but to dial 999.

(Violent mugger Sabul Miah absconds from Kent prison, BBC News, 26th October 2014)

While elderly Whites were being raped and stabbed by non-White enrichers, another loquacious British Jew, **Dr Richard Stone**, was working hard for a Jamaican immigrant who, unlike Delroy Grant, is constantly mentioned in the British media: the Black Baroness **Doreen Lawrence**, mother of the murdered teenager Stephen Lawrence. Dr Stone has been writing and speaking about Stephen Lawrence for years, although he **notes that** the "whole incident which led to his murder probably lasted no more than 15-20 seconds."

Compare the sadistic murder of the teenager **Kriss Donald**, which was committed by a racist gang after hours of psychological torture. Has Dr Stone been campaigning for years about **police failure** in that case? No, of course not, because Kris Donald was White and the racist gang were brown-skinned Muslims. And what about the murders of the teenagers **Kimberley Frank and Samantha Sykes**? The British authorities were directly culpable, because the murderer shouldn't even have been in the country. Has Dr Stone been demanding a public enquiry and top-to-bottom reform of the guilty institutions? Again, of course not, because the victims were White and the murderer was a brown-skinned "asylum-seeker" who should have been deported. Instead, thanks to official incompetence, he stayed in Britain to commit an extremely brutal double-murder.

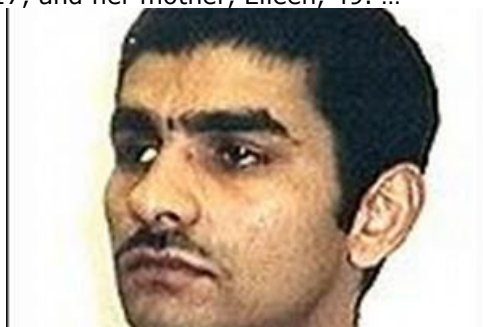
There are a lot of other murders, suicides and ruined lives in Britain that Dr Stone could campaign about and doesn't. In the Lawrence case, the police were not to blame for the murder itself, rather the failed investigation that followed. That's not true of a horrific murder in Rotherham, where a 17-year-old White girl called **Laura Wilson** was stabbed to death and thrown into a canal. She was one of the many victims of the Pakistani rape-gangs who have flourished there with the complicity of the South Yorkshire police and a supposedly feminist Labour council. The anthropologist Peter Frost has discovered that "500 girls **were missing** from the 15 to 19 age group at the last census" in Rotherham. "Confinement" may account for all of the

missing 500, but perhaps some have been murdered in secret or trafficked overseas.

Rotherham is not unique: the authorities have ignored sex-crimes by non-Whites in many other British cities. In some cases, this has led directly to murder or suicide. Here's another horrific example that, unlike the Stephen Lawrence case, very few British Whites will ever have heard of:

Triple killer who burned girlfriend to death has sentence appeal thrown out

A triple Midland killer who burned his teenaged girlfriend and two of her relatives to death in their own home has failed to win a cut in his sentence – despite claiming he has made "exceptional progress" behind bars. Azhar Ali Mehmood, 40, was caged for life at Stafford Crown Court in October 2001 after he was convicted of murdering his girlfriend Lucy Lowe, 16, her sister, Sarah, 17, and her mother, Eileen, 49. ...



Man with a gas can: Azhar Ali Mehmood

His lawyers at the time said he had been stung by incidents in which he was allegedly left "humiliated" by Lucy [likely an implicit charge of racism on Lucy's part], who he had met at the age of 13. The "jealous and possessive" cab driver set the fire by dousing the downstairs floor of the house in petrol, which he then ignited with a cigarette lighter.

Reviewing the case at London's Royal Courts of Justice, Mr Justice Bean said: "Mehmood himself got out of the fire and pretended to have done so with difficulty." At his trial, the killer denied any part in the conflagration, trying to deflect guilt. He was ordered to serve at least 18 years behind bars for his crimes. However, Mehmood's case came before Mr Justice Bean today as his legal team argued that he deserved a cut in his minimum term. Lawyers argued he had made huge steps towards rehabilitation and was now a changed man.

However, the judge pointed to a prison report which stated that Mehmood "continues to blame others for his offences" and had shown little victim empathy. His progress had to be "set against the dreadful fact that three people were killed" and the judge said there was "little tangible evidence that he has addressed his current risk". If Mehmood had been jailed under the current, much tougher, sentencing regime he might well have received a 30-year minimum term, he added.

A sentence cut could only be envisaged where a lifer's progress was "outstanding", and the judge said: "The evidence falls a very long way short of satisfying those requirements". The judge's ruling means that Mehmood will not even be considered for release on parole until October 2019. (**Triple killer who burned girlfriend to death has sentence appeal thrown out, The Birmingham Mail, 18th October 2014**)

Lucy Lowe wasn't the "girlfriend" of this vibrant enricher: she was his concubine, raped from the age of 13 while police and other officials in Birmingham attended diversity courses and sniffed assiduously for thought-crime among Whites. In October 2014 *The Birmingham Mail* also had a **story about** a "bombshell police report" revealing "75 per cent of known on-street child sex groomers in the West Midlands are Asian [i.e., Pakistani or similar] – with 82 per cent of victims, aged 14 to 16, being white."

That situation didn't happen overnight: it has taken decades of repressing White dissent and encouraging non-White depravity. But Dr Richard Stone and Lynne Featherstone aren't going to be campaigning on behalf of Whites who have been harmed by non-Whites.

The harm is considerable: despite still being in the minority, non-Whites commit more and worse crime against Whites than Whites commit against non-Whites. And that's true throughout the Western world, from Britain and Sweden to **America** and **Australia**. Meanwhile, the media pretend that it's the other way around, with violent racist Whites menacing peaceful and gentle Communities of Color.

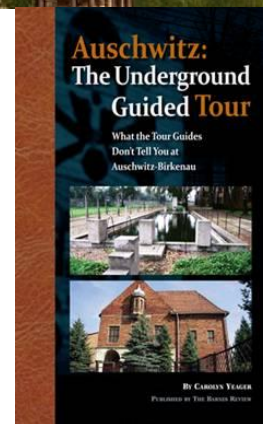
None of this happens in Israel, where the "will of the majority" means that Israel stays Jewish and doesn't open its borders to gerontophile rapists from Jamaica and paedophile rapists from Pakistan. In short, Israel is a democracy. And I'd suggest that White nations like America, Britain and Sweden are democracies in exactly the same way, because the same *demos*, or "people," decide policies on race and immigration throughout the West. From **Sheldon Aldelson** in America to **Dr Richard Stone** in Britain to **Barbara Spectre** in Sweden, Jews want White nations to embrace vibrancy and abolish themselves. According to VDare, a "cultural Marxist" from America is trying the same shtick in Japan. Surprise, surprise: he's called **Jake Adelstein**. If the Japanese were wise, they would deport Mr Adelstein. If the Americans were wise, they would refuse to take him back. But that wouldn't leave him stateless. After all, he's got his own country: Israel, the only genuine democracy not just in the Middle East but also in the entire Western world.

<http://www.theoccidentobserver.net/2014/11/a-tale-of-two-nations-democracy-in-israel-depravity-in-britain/>



JAN27

International Day of Commemoration in Honor of the Revisionists Who Introduced Sanity to the Auschwitz "Death Camp" Narrative



The Gleiwitz "False Flag" Incident is Pure Fiction

Published by Carolyn on Fri, 2012-03-23 15:01



The following article is based on my notes for my [radio program](#) of March 19, 2012, and expanded to include further research and also clarification of a few details

that became somewhat unclear largely because of the weather-related interruptions during the program. Once again, I hope readers will spread this article far and wide. Pictured right: German Radio Station Gleiwitz in 1936.

Why the story was invented in the first place

Robert H. Jackson, a U.S. Supreme Court Justice from 1941 to 1954, was sent to Europe when the war was ending to make sure that Germany alone would be blamed for the Second World War. Jackson, as leader of the U.S. legal team, helped draft the [London Charter of the International Military Tribunal](#), which created the legal basis for the Nuremberg Trials.



Above: Chief Prosecutor for the United States Robert Jackson at Nuremberg making an aggressive case against the "Nazis."

After studying some of the documents, Jackson knew well and emphasized that the German declaration of war on the United States was perfectly legal. Therefore, he pointed out, it had to be shown before the court that the war in Europe was, *from the beginning*, a German aggression contrary to international law (making it a Crime Against Peace). Thus, the invasion of Poland had to be shown to be an aggressive move with no justification, and no blame on Poland. Further study of the files brought Jackson to doubt that a *fair trial* would support, in any way, the finding of Germany's exclusive responsibility. On the contrary, he said:

"The Germans will certainly accuse our three European allies to have pursued a policy that has enforced the war. I say this because the seized documents from the German Foreign Office, which I have seen, all come to the same conclusion: *"We have no escape, we must fight, we are surrounded, we are strangled."* How would a judge react if this is found in the trial? I think he would say: "Before I condemn anyone as the aggressor, he ought to describe his motives."

And that would be catastrophic, Jackson continued, because

"... if this trial leads to a discussion of the political and economic causes of the war, this may cause infinite damage, both in Europe I do not know well, and in America that I know fairly well."

As a servant of the U.S. Government and U.S. war policy, Jackson came up with the only solution: to ban any discussion on the causes of the war before the Nuremberg tribunal. In other words, *not to have a fair trial*. In the transcripts of the proceedings, nothing is found on the war policies of the West, Poland, or the USSR since almost all documents and testimonies that would have been relevant in this respect were rejected by the court as irrelevant.

But affidavits like the one signed by Alfred Naujocks, in which he claimed, without any corroboration, that he participated in a German undercover operation to attack the Gleiwitz radio station on very the night that Hitler ordered the invasion of Poland, and blame it on the Poles in order to "justify" Germany's "crime against peace"—this was admitted by the court with no questions or discussion. Naujocks did not appear in person, only his affidavit was put in evidence; there was no opportunity for cross-examination of the witness by the defense.

In such a way did the "evidence" accumulate to find Germany's National Socialist government guilty of "Crimes Against Peace."

Some background on Robert Jackson and his politics

Jackson was appointed to federal office by **President Franklin Delano Roosevelt** in 1934, serving initially as general counsel of the U.S. Treasury Department's Bureau of Internal Revenue (today's Internal Revenue Service), then as Assistant Attorney General heading the Tax Division of the Department of Justice. In 1937 he became Assistant Attorney General heading the Antitrust Division. In 1938, Jackson became United States Solicitor General, serving until January 1940 as the government's chief advocate before the Supreme Court.



Robert Jackson takes the oath of office as an Associate Justice of the Supreme Court in 1941, witnessed by Pres. Franklin Roosevelt (seated), apparently in the Oval Office.

Jackson was a supporter of the New Deal and of Roosevelt, who regarded him as a potential heir—in 1937 Roosevelt considered having him run for Governor of New York. Jackson was a fellow Democrat, fellow country squire, and fellow Dutch-American.

Roosevelt appointed Jackson to the **Supreme Court in 1941**, even though *he didn't have a law degree*. In 1943, in keeping with the liberal policies of Roosevelt's "stacked court," Jackson wrote the majority opinion (based on individual rights) which overturned a West Virginia public school regulation that made it mandatory to salute the flag and imposed penalties upon students who failed to comply.

After the war, in 1954, Jackson played a major role in the *Brown vs. Board of Education* decision. While it was being considered, Jackson wrote a draft memorandum titled "CHANGED CONDITIONS" in which he stated that prior to *Brown*, segregation was legal ... but that the premise for overruling the separate but equal doctrine was that he now recognized as *erroneous* the "factual assumption" that "there were differences between the Negro and the white races, viewed as a whole." So, while Jackson could not justify the decision made in *Brown* in law, he did so on the basis of a "political and social imperative." (He used the same political and social imperative rather than law to underpin decisions made at the Nuremberg IMT.)

During the deliberations on *Brown* in 1954, Jackson was hospitalized. Chief Justice Earl Warren visited him several times to discuss the *Brown* decision, and took from Part 4 of Jackson's draft opinion this line: "*Negroes have achieved outstanding success in the arts and sciences as well as in the business and professional world.*" On May 17, 1954, Jackson went to the Court from the hospital so there would be a full court present

on the day *Brown* was handed down as a unanimous decision. Jackson died in October, 1954.

What the German reports said at the time
A communication was sent from the chief of police in Gleiwitz on the night of August 31 that the radio station was assaulted by irregular Polish troops who, for a short time, succeeded in occupying the station before being chased out by the German Frontier Police. During their defense [of the station] one Polish irregular was mortally wounded and left behind.

Another communication came from a representative of the town of Troppau about the customs house of Hohenlinde. In the night of August 31, it was attacked by Polish irregulars who succeeded in occupying it; but thanks to a counterattack by Waffen-SS auxiliary troops, the irregulars were routed.

If true, this means that the first two war crimes of WWII were committed by the Poles! First, by making incursions into German territory when a declared state of war did not exist. Second, by using irregular, non-uniformed troops (as doing so invites attacks on any suspicious civilians).

In the official German documents about the border raids, there are mentioned fully 44 acts of Polish aggression over the six days and nights before the German invasion (which began around 4 a.m. on September 1st). On the night of August 31st, there were reportedly 14 incidents of provocation by Polish irregulars of which Gleiwitz and Troppau were but two. In this text, it is clearly stated that the attackers did not wear Polish uniforms, but that they were **irregular** troops, based in Hohenlinde and in Gleiwitz. And finally, according to the German documents detailing Polish prewar attacks, the post of Hohenlinde was not burned (as stated by H. S. Hegner) but merely occupied.



In his [speech](#) to the nation on Sept. 1, 1939, Adolf Hitler did not mention, except indirectly, this so-important Gleiwitz "false flag" that was supposedly ordered by him to justify his invasion order, but instead spoke at length about the ongoing provocations over the past four months by the Poles. He pointed out that since 1919-1920, 100,000 ethnic Germans who were Polish citizens had been forced to flee their homes in Poland. He had only this to say about what occurred during the previous night:

These proposals for mediation have failed because in the meanwhile there, first of all, came as an answer the sudden **Polish general mobilization** (Aug. 30), followed by **more Polish atrocities**. These were again repeated last night (Aug. 31). Recently in one night there were as many as twenty-one frontier incidents: **last night there were fourteen, of which three**

were quite serious. I have, therefore, resolved to speak to Poland in the same language that Poland for months past has used toward us. This attitude on the part of the Reich will not change.

Further on in his speech, Hitler said

This night for the first time Polish regular soldiers fired on our territory. Since 5:45 A.M. we have been returning the fire, and from now on bombs will be met by bombs.

Fire coming across the border from Polish regular soldiers does not mean a raid on a radio station by irregulars. The raid on the Gleiwitz station and the customs house in Hohenlinde must be included in the "three which were quite serious." But is that how a leader makes use of a "false flag" event that he ordered, intending to use as a pretext? No.

The words "Gleiwitz" or "radio station" never came up in the speech, nor afterward from Hitler. So much for it being a German "false flag" from the German perspective!



Map of German-Polish frontier in 1939.

Roosevelt's pretext for war

Let me remind you that when **U.S. President Roosevelt** carefully created his pretext for war—the bombing of Pearl Harbor by the Japanese—he played it up for all it was worth to Congress the next day. That's what false flags are for. Roosevelt opened his [speech](#) by saying:

Yesterday, December 7th, 1941 -- a date which will live in infamy -- the United States of America was *suddenly and deliberately attacked* by naval and air forces of the Empire of Japan.

The United States was at peace with that nation and, at the solicitation of Japan, was still in conversation with its government and its emperor looking toward the maintenance of peace in the Pacific.

He described the attack in detail, rallied the citizens, and ended with:

I ask that the Congress declare that *since the unprovoked and dastardly attack* by Japan on Sunday, December 7th, 1941, *a state of war has existed* between the United States and the Japanese empire.

That's how it is done.

The "confession" of Alfred Naujocks is the sole basis for the story

The only "evidence" for the Gleiwitz radio station attack as a Nazis operation consists of the uncorroborated "confession" (signed statement) in 1945 of a German SS officer, Alfred Naujocks, who was then in the hands of the Allies.

Here is the affidavit taken from the transcript of the tribunal. COL. STOREY:

I now offer in evidence Document 2751-PS, which is Exhibit USA-482. It is an affidavit of Alfred Helmut Naujocks, dated November 20, 1945. This affidavit particularly refers to the actual occurrences in connection with the Polish border incident. I believe it was referred to by the Witness Lahousen when he was on the stand:

"I, Alfred Helmut Naujocks, being first duly sworn, depose and state as follows:

"1. I was a member of the SS from 1931 to 19 October 1944 and a member of the SD [Sicherheitsdienst: SS Security Service] from its creation in 1934 to January 1941. I served as a member of the Waffen-SS from February 1941 until the middle of 1942. Later I served in the Economics Department of the Military Administration of Belgium from September 1942 to September 1944. I surrendered to the Allies on 19 October 1944.

"2. On or about 10 August 1939 the Chief of the Sipo and SD, Heydrich, personally ordered me to simulate an attack on the radio station near Gleiwitz, near the Polish border, and to make it appear that the attacking force consisted of Poles. Heydrich said: 'Actual proof of these attacks of the Poles is needed for the foreign press, as well as for German propaganda purposes.' I was directed to go to Gleiwitz with five or six SD men and wait there until I received a code word from Heydrich indicating that the attack should take place.

My instructions were to seize the radio station and to hold it long enough to permit a Polish-speaking German, who would be put at my disposal, to broadcast a speech in Polish. Heydrich told me that this speech should state that the time had come for the conflict between the Germans and the Poles and that the Poles should get together and strike down any Germans from whom they met resistance. Heydrich also told me at this time that he expected an attack on Poland by Germany in a few days.

"3. I went to Gleiwitz and waited there a fortnight. Then I requested permission of Heydrich to return to Berlin but was told to stay in Gleiwitz. Between the 25th and 31st of August I went to see Heinrich Müller, head of the Gestapo, who was then nearby at Oppeln. In my presence Müller discussed with a man named Mehlhorn plans for another border incident, in which it should be made to appear that Polish soldiers were attacking German troops Germans in the approximate strength of a company were to be used. Müller stated that he had 12 or 13 condemned criminals who were to be dressed in Polish uniforms and left dead on the ground at the scene of the incident to show that they had been killed while attacking. For this purpose they were to be given fatal injections by a doctor employed by Heydrich. Then they were also to be given gunshot wounds. After the assault members of the press and other persons were to

be taken to the spot of the incident. A police report was subsequently to be prepared.

"4. Müller told me that he had an order from Heydrich to make one of those criminals available to me for the action at Gleiwitz. The code name by which he referred to these criminals was 'Canned Goods.'

"5. The incident at Gleiwitz in which I participated was carried out on the evening preceding the German attack on Poland. As I recall, war broke out on the 1st of September 1939. At noon on the 31st of August I received by telephone from Heydrich the code word for the attack which was to take place at 8 o'clock that evening. Heydrich said, 'In order to carry out this attack, report to Müller for "Canned Goods."' I did this and gave Müller instructions to deliver the man near the radio station. I received this man and had him laid down at the entrance to the station. He was alive, but he was completely unconscious. I tried to open his eyes. I could not recognize by his eyes that he was alive, only by his breathing. I did not see the shot wounds, but a lot of blood was smeared across his face. He was in civilian clothes.

"6. We seized the radio station as ordered, broadcast a speech of 3 to 4 minutes over an emergency transmitter, fired some pistol shots, and left."

And then "sworn to and subscribed to before Lieutenant Martin".

Note that the simulated attack on the radio station is ordered already on August 10, whereas the Ribbentrop-Molotov pact was not signed until the 26th of August. It seems the prosecutors are wanting to show that it was pre-planned in order to emphasize the criminal nature of it. Heydrich tells Naujocks that the purpose is to create something for German propaganda and for the foreign press ... but was it used for that? No. Who were the five or six SD men who accompanied him? Why aren't they named? Pointing out that a Polish-speaking German was going to be put at his disposal to broadcast the message over the radio transmitter seems an unnecessary appendage.

After two weeks of waiting, Naujocks goes to see Gestapo chief Heinrich Müller and hears a discussion with a man named Mehlhorn about another planned incident in which it should be made to appear that Polish soldiers were attacking German troops. Twelve or thirteen condemned criminals were to be dressed in Polish uniforms and left dead on the ground. But rather than just shooting them, they were to be given "fatal injections" by a doctor employed by Heydrich, and then given gunshot wounds. Afterwards, members of the press were to be taken to the spot and shown the dead bodies. Do we have any reports of this? No.

Müller told Naujocks he had been ordered by Heydrich to make one of those condemned criminals available to him for Gleiwitz. On the 31st of August, Naujocks reported to Mueller again and requested his one "dead man" be delivered near to the radio station. The man who was delivered was still alive, but unconscious. Naujocks saw no gunshot wounds on the man and he, Naujocks, did not shoot him. But also, this man was not wearing a Polish uniform as previously determined, but was dressed in civilian clothes!

He then said "they" (wearing Polish uniforms?) broadcast a message of 3 to 4 minutes over the emergency transmitter ... fired some shots, and left.

Identical to Holocaust survivor stories that had to be partially dreamed up by Nuremberg prosecutors (even to the "fatal injections" by Nazi doctors), this story doesn't hold together and doesn't sound like the kind of plan intelligent Germans would come up with. As pointed out above, it was totally unnecessary. It was only of value to the Nuremberg prosecutors who needed some believable German aggression against Poland for their "Crimes against Peace" charge.



Background Information on Alfred Naujocks

But the Nuremberg prosecutors were accusing the SD of carrying out a crime against peace by *staging* so-called border incidents before the outbreak of the [German-Polish] war to give Hitler an excuse for starting the war. However, as the defense for the SD showed, nothing of the sort was carried out by the pertinent departments (Amt. III and VI). Naujocks explained this away by saying it was a personal request made to him by Reinhard Heydrich. *No one* in the appropriate SD departments had any knowledge of such an operation. Born in Kiel in 1911, where he studied engineering. As is said in the affidavit, he became a member of the SS in 1931, and the SD in 1934. In 1941, with the rank of SS Sturmbannfuhrer, he was dismissed from the SD after disputing one of Reinhard Heydrich's orders. He was demoted and had to serve in the Waffen-SS on the Eastern Front. In 1943, due to his health, he was sent to the West, where he served as an economic administrator for the troops in Belgium. These experiences may have soured him and made him want to look after himself first when the opportunity arose. Because...in October of 1944, Naujocks surrendered or "deserted"—turned himself over to U.S. forces—who placed him in detention as a possible war criminal. He is said to have "escaped custody" after the war, but he signed the Nuremberg affidavit on November 20, 1945 – the day before testimony at the war crimes trial started. Was he in custody at that time, and was he released following the carrying out of that service for the United States prosecutors?

Naujocks turned up later as a businessman in Hamburg operating under his own name, and later sold his story

to a newspaper, under the title "The Man Who Started The War." All this occurred very much in the open. He died of a heart attack in 1966 in Hamburg without ever being interviewed by a historian. Strange.

Summary of what H.S. Hegner wrote

The writer H.S. Hegner, aka Harry Wilde, included an account of the Gleiwitz incident from the Polish/Jewish propaganda point of view in his book *Die Reichskanzlei 1933-1945*. Since no one else has done so, (realize that there exists no official version with respect to this subject—not in the [French Yellow Book](#) [of diplomatic documents] about the war, nor in Churchill's Memoirs) Hegner's has become the most widely quoted reference for Gleiwitz, in spite of the fact that it differs in important ways from the Naujocks affidavit.

A summary of Hegner's version was included in Spanish revisionist **Joachin Bochaca's** *Los Crimenes de los "Buenos"* (The Crimes of the "Good Guys"), 1982, quoted below.

Heinrich Mueller, a high functionary in the Gestapo, had been tasked (by someone, perhaps Hitler) with concocting an official motive for Germany's declaring war on Poland. **A hundred prisoners** from German concentration camps were taken to the city of Oppeln, next to the Polish frontier. These men were **put into German SS uniforms** and posted near the frontier. There they were surprise-attacked by **German soldiers dressed in turn in Polish uniforms**, who pounced on the poor prisoners -- the faux SS -- and **murdered them**. That was part one.

Once this was done, the Germans in their Polish uniforms next headed toward the Polish frontier and, in passing, occupied and burned their own German customs post in Hohenlinde. Next, an **alleged agent of the Gestapo named Naujocks, in command of German soldiers** disguised as members of a Polish patriotic paramilitary organization -- a detail that Hegner omits to mention -- **attacked the German radio station in Gleiwitz**.

In the Gleiwitz operation there was only one fatality, which Mueller conveniently took care of. It was of **a prisoner wearing a Polish military uniform, who had been rendered unconscious by an injection and was afterwards executed** in the course of the action.

Differences between Hegner and Naujocks:

One hundred prisoners instead of twelve or thirteen.

Heinrich Müller concocts the fake incident, rather than Reinhard Heydrich

Says the Customs House in Hohenlinde was burned, while Naujocks doesn't even mention Hohenlinde.

Naujocks is said to be a member of the Gestapo rather than the SS and SD.

Naujocks commands "German soldiers" rather than "a few SD men."

The single prisoner at Gleiwitz was dressed in a Polish military uniform rather than civilian clothes.

The prisoner was not given a *fatal* injection, but only to render him unconscious, and was executed by the Germans, while Naujocks says he did not shoot him.

This is all reminiscent of rumors and stories that are passed around—the details change in ways that make it something quite different. Downright lies are also added to make it a more interesting or more useful story for the teller. Since there is no official record to go by, it

becomes "anything goes" ... and what is found on the Internet proves that out. The "Gleiwitz False Flag" is a fabrication invented for Nuremberg and there is nothing more to it than that.

Background on H.S. Hegner, aka Harry Wilde

Harry Paul Schulze was born on July 16, 1899 in Zwickau, to Clara Hegner and Paul Schulze, a butcher. He became a journalist and author under the pseudonyms Harry Schulze-Wilde, Harry Schulze-Hegner and H.S. Hegner.

In his youth he apprenticed as a businessman, but in the 1920's he went on his own as a city tour guide in Erfurt and Weimar. He became involved in the German leftist youth movement; becoming a member of German Labor Youth. He then became involved with the Christian Revolutionaries under the leadership of the leftist, Pleivier. Schulze was a member of the communist party until 1932. In 1933, the Hitler government jailed him for suspicious activity.

He managed to run away to Dresden, where he had an aunt; then, pretending to be a representative for a publisher, made his way to Prague. There he met Comintern representatives Willi Muenzenberg and Johannes Becher. They sent him to Amsterdam to check out the story of Marinus van der Lubbe, who was found guilty of starting the Reichstag Fire, which occurred in February 1933..

In Amsterdam Hegner-Schulze became close friends with Dutchman Jef Last, and together they wrote a book about von der Lubbe, which came out in 1939. Their friendship was of a nature that indicated a homosexual relationship. After the war, Hegner-Schulze wrote a book about National Socialism against homosexuality with the title (in English): *The Fate of the Dammed*. Wilde also lived in France, Belgium and Luxembourg, before fleeing to Switzerland in 1942.

After the war—He founded a magazine in 1947 in Munich called (in English) *Echo of the Week*. He also wrote biographies for the publishing house Rowohlt, under the name Harry Wilde, including a monograph about Walther Rathenau, the German-Jewish diplomat of the Weimar regime. What he wrote suggested suppressed homosexual desires in Rathenau. In 1959, his book *Die Reichskanzlei 1933-1945* came out in Germany. As best I can gather, this is where his account of the Gleiwitz incident first appeared. Later he wrote books on Rosa Luxemburg and Leon (Lev) Trotsky.

From this point on, Hegner led a secluded private life with his daughter, Cordelia, while at the same time he had a boyfriend, Joachim Klose. He is categorized as a historical journalist ... heavy on the "story" part. One critic stated: "Where the real history ends, and where the stories of the author Hegner, alias Schulze-Wilde, begins, no reader can tell."

What more is left to be said?

Where are pictures of the dead man found at the radio station? The Nazis would surely have photographed the scene to document the "Polish crime." Where are the newspaper headlines and the newsreels that are said to have been produced for the same purpose? Every false flag operation has to have these. [Gunter Kugel](#) has stated that neither Hitler, nor Goebbels, nor any other official made use of the Gleiwitz incident to vindicate the attack on Poland.

The Gleiwitz incident, in which a gang of Polish irregulars occupied a German radio station on the frontier before being chased away, could not have triggered the German invasion of Poland a few hours later. By March 1939, Polish atrocities against the German minority had reached peaks unknown before. Ethnic Germans were fleeing into the woods to prevent being murdered. Seventy thousand reached Germany and were placed in camps. How many others fled to friends and relatives? The number is not known. As Germans crossed the border, the Polish Military shot at them with live ammunition, killing many. Polish artillery shot at German civilian aircraft heading for East Prussia. The Poles had prepared lists of all ethnic Germans and started to kill them in the first days of September ([Bloody Sunday](#) is an example).

Since everyone in Germany and Europe knew these facts, there was no need for an additional faked provocation. What was necessary for the Allies at Nuremberg, however, was a way to bury the Polish provocations that were aimed at forcing Germany to attack. Turning all the Polish aggressive acts into "false flags" that were really carried out by Germany to fool the world, is the solution they came up with. Since the victors were then in total control, they had no trouble pushing through anything they wished. They are still in control and still keeping it in place.

The real aggressor was Poland, and its guarantors in case of war with Germany—France and England. Those three are the nations truly guilty of "crimes against peace."

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Comments

slade (not verified) Sun, 11/05/14

THANK YOU

It is so great to see someone who is not afraid to challenge the victors' narrative regardless of the possibility of being called a quack or antisemite or Nazi or worse. GREAT ARTICLE!

REPLY

gallier2 (not verified) Sun, 24/08/14

[Hello, I came to search for](#)

Hello, I came to search for your page by watching the German news reel from September 6th 1939 on YouTube (Google Wochenschau 6 September 1939). They mentioned Gleiwitz (the town) and Polish attacks on it and other towns. What I found

really odd, now that we have witnessed so many false flags coups in recent history, is how they didn't insist and tried to milk it for public outrage.

So thank you for confirming my suspicion that arise from watching that news reel.

[REPLY](#)

carolyn Sun, 24/08/14

[You're welcome.](#)

Thanks for leaving a comment.

[REPLY](#)

Keith McLennan (not verified) Mon, 22/09/14

[Gleiwitz propaganda operation](#)

The Gleiwitz operation was just one of several provocations by the Germans at the time (another was the abortive attack on the railway station at Mosty, inside Poland, a little earlier). The Gleiwitz operation had little propaganda value in the end because, while the SS seized the station and broadcast a fake

Polish propaganda message, only local people heard it, as the transmitter happened not to be at full power. The stunt was also overtaken by events. As the German historian Jochen Böhrer puts it, *Der Effekt, den man erzielen wollte, war eigentlich gleich null. Und die gesamte Episode geriet dann auch schnell in Vergessenheit, weil die Wehrmacht in den nächsten Stunden sowieso die polnische Grenze überschritt. Und letztendlich sich niemand mehr dafür interessiert, was da vorher im Grenzgebiet passiert war* ("This attack really had zero effect because a few hours later the German army crossed the Polish border and no one was interested in what had happened in the border zone a short while before"). But to say Gleiwitz never happened or that "the real aggressor was Poland" sounds like you've watched "The Producers" once too often!

<http://carolynyeager.net/gleiwitz-%E2%80%9Cfalse-flag%E2%80%9D-incident-pure-fiction>

[The Heretics' Hour: The Dreyfus Affair - Guilty!](#)

Published by carolyn on Sun, 2015-01-18 13:53

[click here to download podcast](#) Jan. 19, 2015

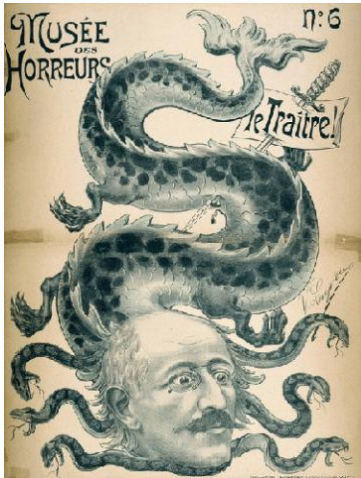


Illustration from the period depicting Alfred Dreyfus as a snake or Hydra. He was the only Jewish member of the French General Staff.

[Margaret Huffstickler](#) brings us a detailed examination of the [Dreyfus Affair](#) in turn-of-the-century France, including [new information](#) coming

forth suggesting that Jewish Army Officer Alfred Dreyfus was indeed guilty as charged.

The evidence against Dreyfus was very strong, yet a certain element in society insisted on his innocence;

The [head rabbi](#) of France tells the Paris Police Chief that if Dreyfus is prosecuted it will create a war that will split France in two;

35 million francs pour into France for Dreyfus' defense, mainly from England and Germany, and many new newspapers spring up for the same purpose;

After Dreyfus goes to prison, a long campaign begins to appeal the verdict, which is not above carrying out bribery, perjury, forgery and even murder;

Even after Dreyfus is pardoned, his supporters continue on to get him declared legally innocent of all charges;

The whole affair was characterized as antisemitism, pure and simple, and even today that is universally presented as the one and only lesson of the Dreyfus Affair;

From it the [League of the Rights of Man](#) was launched in France, the counterpart of the ADL in the U.S.

<http://carolynyeager.net/>

...more German bashing with that worn-out antisemitism concept, which is now defined thus: An anti-Semite is someone the Jews hate!

Heidegger's Anti-Semitism Prompts Resignation and New Wave of Reservations

By [Becca Rothfeld](#) on January 22, 2015



Freiburg University's epitaph reads "The truth shall set you free" (photo via [Wikimedia Commons](#))

Late last week, German philosophy professor [Günter Figal](#) resigned from his post as chair of the [Martin Heidegger Society](#), citing his discomfort with the famed philosopher's anti-Semitism. According to the German

site [PressePortal](#), Figal, who is currently a professor at [Freiburg University](#) in the German state of Baden-Württemberg, stated that "as chairman of a society named after a person, one is in some ways representing the person, and I don't want to do that anymore."

Speaking to [RegioTrends](#),

he added: "Heidegger's involvement in National Socialism is greater than I could have realized before." Before, that is, Figal read Heidegger's [Black Notebooks](#), a series of philosophical and personal journals that Heidegger maintained assiduously for decades.

Figal's resignation is the latest incident in a long line of controversies surrounding last spring's publication of the *Notebooks*. Though Heidegger's Nazism had long been a matter of public historical record — he joined the Nazi party in 1933 and enacted a host of anti-Semitic policies in his role as rector of Freiburg University —

the *Notebooks* contained a smattering of explicitly bigoted passages, revealing the full extent to which the philosopher subscribed to the Nazis' racist ideology.



Martin Heidegger (photo via [Wikimedia Commons](#))

In light of the *Notebooks*, Heidegger apologists can no longer plausibly claim that social pressures compelled the philosopher to take actions he did not wholeheartedly endorse. Though Heidegger became disillusioned with Nazism in the mid-1930s, he did so on ethically shaky grounds. Nazism, he felt, embraced technocratic principles: it was National Socialism's over-reliance on scientific methodology, not its anti-Semitic foundations, that presented the problem. It appears that Heidegger's anti-Semitism was virulent — and, as it were, authentic.

The *Notebooks* implicate Heidegger as a person — but they are also taken by many, Figel apparently among them, to invalidate Heidegger's thinking and writing more generally. Last March, the [Guardian](#) reported that a German critic described Heidegger's philosophical views as "hard to defend" in light of the *Notebooks'* publication, and in the [New York Review of Books](#) Peter Gordon wrote that "the entanglement of Heidegger's anti-Semitism with his philosophical critique of Western metaphysics should give us pause." In the [New Yorker](#), Joshua Rothman wrote that the passages "have alarmed and disgusted Heideggerians because they show that Heidegger himself had no trouble using his own philosophy for anti-Semitic ends. Philosophy has a math-like quality: it's not just a vocabulary, but a system. A failure in one part of the system can suggest a failure everywhere."

As Jewish as only someone with the byline "Becca Rothfeld" can be, I'm also a consummate Heidegger fangirl, and I find it difficult to believe that the revelations in the *Notebooks* indict the substance of Heidegger's philosophy. (Full disclosure: my Twitter handle is [Heidegrrrrl](#), so the stakes are high for me.) Although I would need to read the *Notebooks* to provide a more comprehensive answer to the question of whether anti-Semitism is intrinsic to Heidegger's philosophy (perhaps Heidegger provides an air-tight argument inextricably linking his metaphysical views to his anti-Semitic principles), most of Heidegger's major insights don't seem to have much to do with Judaism at all. He was indisputably anti-Semitic — but his anti-Semitism seems tangential to his core philosophical

insights about the contextual nature of selfhood, technology, and art.

More generally, I'd like to suggest that the bar for throwing a philosopher or artist's work out on the grounds of his or her anti-Semitism (or sexism, for that matter) should be considerably higher. Artists and philosophers throughout history have harbored unsavory views that we are generally quite comfortable divorcing from their art or philosophy: Hegel compared men to animals and women to plants; Pound produced fascist radio broadcasts during World War II; and Kant excluded women from his conception of citizenship. It seems clear enough that Kant and Hegel's sexism and Pound's fascism aren't essential to the core of their philosophical positions. (It bears noting that Kant and Hegel didn't even bother to isolate their chauvinism in their personal journals, preferring instead to work it explicitly into philosophical texts they published and defended during their lifetimes.)

The worry in the Heidegger case seems to be that Heidegger managed to integrate his bigotry especially seamlessly into his philosophical system. Accepting Heidegger's philosophy does not require us to take up his anti-Semitism as well, but his ideas may not be explicitly hostile to anti-Semitism either. As long as it's possible for us to retain Heidegger's metaphysical and aesthetic views while jettisoning the anti-Semitic sentiments recorded in the *Notebooks*, we can probably feel kosher about enjoying Heidegger's writings, or even chairing the Martin Heidegger Society.

The more interesting question is: at what point does a work of art or philosophy become so tightly bound up with its unpalatable politics that disentanglement is no longer possible? What binds works like *Birth of a Nation* so tightly to their underlying ideologies, and at what point do less straightforwardly problematic artworks become intolerable? Why are we comfortable ignoring Aristotle's sexism, but not Heidegger's anti-Semitism? A more rigorous reconceptualization is in order.

Join the discussion...

[Cramer Florian](#) • [19 hours ago](#)

My recommendation as a native German speaker: Read Heidegger in the original German texts, not in English translations. To use a pop culture analogy, his German sounds like Laibach, but with no whatsoever irony intended. In Germany, a common description of fascist ideology is "blood & soil" (ethno-nationalism that glorifies the home soil and ties it to race). Concerning Heidegger, there could never be any doubt that his philosophy is "soil" thinking; in less burdened terms, onto-ecological thinking. As such, it remains significant because it anticipated most post-humanist schools of thought, including the green movement, media theories, philosophies of technology that acknowledge the agency of things, and finally the contemporary philosophical movements of Speculative Realism and Object-Oriented Ontology. Nevertheless, the Black Notebooks prove that Heidegger was not simply a "soil" philosopher whose conservative-revolutionary leanings made him flirt with National Socialism, but that he really was a "blood & soil" thinker with no strings attached.

[RuthLeider](#) • [11 hours ago](#)

Thoughtful and compelling article. Thank you.



David Goodyear • 7 hours ago

As was said before, this is a very compelling article. Though I have at best a piece meal understanding of Heidegger's philosophy, I find it difficult to accept that his philosophy is inextricably connected to antisemitism. In what sense is this case? The release of the black journals seemed to have caused a huge ruckus with everyone linking antisemitism to Heidegger's philosophy, but I still haven't heard anyone speak on why this is actually the case.



F. Töben • 3 minutes ago

Is it not time for those attempting to stifle open debate by using such shut-up words as "antisemite", "Holocaust denier", "racist", "Nazi" to now use the truth concept to see if Heidegger did indeed make a truthful statement when he stated:

>>The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.<<

Guest • 15 days ago

this isn't exactly a 'lets not throw the baby out with the bath water' kind of situation, because any, even cursory, familiarity with heidegger's earlier, more apropos writings (i.e. 20s, 30s, ...,) would allow one to trace the

relation--and a conceptual one, nothing contingent or extrinsic--btwn what heidegger writes about the jews in the black notebooks and his writings, for example, about animality, animals, and their capacity for having-world, of being world-less, and so on. shrewder critics of heidegger (as early as the 80s) have already dealt with these issues as they arose, in his writing, vis a vis animality alone (which are indeed serious, and seriously endanger aspects of his earlier philosophical project, the one for which he had as big an impact on the philosophical community as he had; that is to say: in and around sein und zeit). that the black notebooks extend this discourse on animals and animality to human beings (jews, but also soviet russians and other peoples) makes these glaring problems in his philosophy all the more problematical. for the record i still read heidegger (albeit much less and not without a renewed vigilance), but i think claiming that his personal prejudices were just that, personal, extraneous, of little to no consequence for his thought and writing, in attempt to conveniently save this thought and writing, is in bad faith, and blind. and also, comparing the unsavory politics a 3rd century BC philosopher with those of a philosopher who made it to the seventh decade of the 20th century

Lumukanda • 9 days ago

I can't help thinking of Celine, who was virulently anti-semitic and pro-Nazi, yet whose novel, Journey To The End Of The Night, contained none of this, and in fact had a much more anarchistic flavour. At what point does one say where someone's philosophy ends and his/her politics begins and more to the point, which authorities should we trust to arbitrate in the matter? Surely, readers, having read the work for themselves, should be the ones to decide for themselves what to think.

<http://hyperallergic.com/176152/heideggers-anti-semitism-prompts-resignation-and-new-wave-of-reservations/>

Klinghoffer at the Met

John Adams's masterpiece is about an American Jew murdered by Palestinian terrorists, but the real opera is off stage

By **Paul Berman** | October 23, 2014 12:00 AM | [Comments: 88](#)



Outside the Metropolitan Opera at Lincoln Center, New York, Oct. 20, 2014. (TIMOTHY A. CLARY/AFP/Getty Images)

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The crowd of demonstrators outside Lincoln Center on Monday evening consisted of several hundred visibly agitated people, every one of whom appeared to be eager individually, not just *en masse*, to press the case against the Metropolitan Opera. A lady cried out to me: "Are you going to the opera?" "I am." "You need to know something. Terror is not art!" "Still, I'm going." "You look like an intelligent man." "I am." "Then why are you going?"

A group of young boys wearing yarmulkes: "The Nazis killed the Jews. You have to understand!" "I am aware." "These are terrorists!" I nodded. "Klinghoffer was an innocent man!" An older voice, louder: "Klinghoffer was an American! An American!" On the loudspeaker a voice inveighed against Peter Gelb, the general manager of the Met. "So, how did it come to pass that this hateful production ..." Rudolph Giuliani participated in the demonstration. I did not see him.

Someone pressed into my hand a four-page stapled handout attacking *The Death of Klinghoffer* point by point: the romanticization of the Palestinian terrorists—the hijackers who murdered Leon Klinghoffer on the cruise ship *Achille Lauro* back in 1985 and dumped his body and his wheelchair into the sea. The opera's false portrayal of Israel's Jews of 1948. The failure to acknowledge Jewish refugees from the Arab countries. And so forth. A vivid subhead on the handout: "**Justifications for The Death of Klinghoffer are lame.**" To wit: "The Metropolitan Opera openly acknowledges that the opera 'looks for the humanity in the terrorists.' Why??? Would we look for the humanity in the al-Qaeda murderers of thousands of innocent people on 9/11?"

Certain of the handouts seemed less than reassuring on the matter of terror and violence: "Wanted: JEWS WITH GUTS! TO TRAIN IN SELF-DEFENSE AND GUN-TRAINING," distributed by someone on behalf of the Jewish Defense Organization. The slickest handout of all offered training in "Kaballah for All." The placards: "I Am Klinghoffer." "I Am Klinghoffer." "I Am Klinghoffer."

The Klinghoffer placards did not seem absurd. The real-life Leon Klinghoffer grew up on the immigrant streets of the Lower East Side and succeeded in moving his family's Avenue D hardware store to the not-so-elegant precincts of Avenue A and Fourth Street, where he came up with a handy invention for cooking rotisserie, all of which suggests an unpretentious but admirable man of the people; and those were unpretentious people rallying to Klinghoffer's cause on the pavement across from Lincoln Center.

To wend one's way from the noisy demonstration on Columbus across the dismal plaza into the opera house—the chant, "Shame! shame!" wafting ever more distantly from the crowd, a pudgy guy dressed in black with a yarmulke on the brink of physically assaulting someone from the Met management at the door—"I have a ticket!" "I'm not letting you in!"—was to plunge into a hundred years of intra-Jewish class struggle in New York. Here was the war of the Jewish masses against the Jewish elite, even if there are fantasists who regard the people with home-made signs as representatives of a sinister power.

It was the Ost-Juden against the German Jews, from olden times.

The ghost of Avenue D was having its say. It was the boroughs against Manhattan. The tabloids against

the *New York Times*, of which Gelb, the Met manager, is a scion.



(Top three: Bryan Thomas/Getty Images; bottom: JEWEL SAMAD/AFP/Getty Images)

Glass chandeliers ascended, the lights dimmed. Thundering applause for the agile conductor, David Robertson, as he took his place in front of the orchestra—an applause that constituted an unmistakable counter-demonstration, this time in favor of the Met. And, within minutes, it became clear that, of all the performances that John Adams' *The Death of Klinghoffer* will ever receive, the one on Monday night will forever remain the best. It was because of the angry demonstrators on the pavement across the plaza, together with one or two obstreperous infiltrators seated on the upper balconies—just enough to remind the audience that agitated emotions did exist, but not enough to ruin the performance.

Two scenes make up the opening of *The Death of Klinghoffer*, a "Chorus of Palestinian Exiles," followed by a "Chorus of Jewish Exiles," in grand evocation of a tragic history, presented against a sort of newsreel backdrop of flashing years from 1948 to the present. The Palestinian Exiles are dark, clumped together, visibly oppressed, singing of their destroyed houses and their defeat, and their performance is powerful, sung to the churning rhythms, at once stately and frenetic, of the hardworking orchestra. The Jewish Exiles (who are the same choristers, differently costumed) appear to be new arrivals in Israel, bearing their luggage, though why they are called exiles is not entirely clear, given that Jews making aliyah to Israel may consider that exile is behind them. The Chorus of Jewish Exiles goes about planting trees. Their desert blooms.

The Jewish Exiles do not appear to be oppressed. Nor does their own tragic history figure visibly on the stage,

even if the sepia lighting (the lighting throughout *The Death of Klinghoffer*, by Jean Kalman, is quietly extraordinary) gives you the illusion that you are gazing on the historical past. Nor does the nature of the Jewish project conducted by the tree-planting chorus manage to reveal itself in any independent or coherent way. The word "Zionist," when it appears in *Klinghoffer*, is used only as an imprecation by Palestinians, an angry graffiti, but not to evoke the decades-long project of physically reconstituting a Jewish state. In short, here is a Chorus of Jewish Exiles who seem to express neither the Jewish tragedy nor Jewish grandeur, but appear merely to embody a Jewish presence that afflicts the Chorus of Palestinian Exiles.

And so, *The Death of Klinghoffer* sails onward, and a Jewish dimension appears to be missing from the ship, and the omission is obvious from the start. Perhaps the absence stands in place of something worse: The original production of *Klinghoffer*, back in 1991, is said to have contained yet another opening scene, sandwiched between the twinned Jewish and Palestinian choruses, and longer than the others. This was a scene of American Jewish life, portraying New Jersey friends of the Klinghoffer family in their quotidian pettiness, preoccupied with bodily needs and the almighty dollar—a portrayal of bourgeois Jewish mediocrity. It was this scene, more than anything else in the opera, that aroused the wrath of various music critics at the time, whose newspaper [condemnations](#) bestowed upon the opera the ominous reputation that, at least in New York, has lingered ever after.

Adams and his librettist, Alice Goodman, responded to these criticisms at the time by removing the bourgeois scene from later productions (just as Gelb, in our own moment, at the Met has tried to calm the waters of the present controversy by agreeing not to simulcast the new production: The history of *Klinghoffer* is a history of tactical retreat). And yet, a harping on Jewish pettiness remains a principle motif of the opera, even without the New Jersey Jews and their living room. The Klinghoffers who are portrayed on stage, the crippled Leon and his wife Marilyn on their vacation cruise, retain their own pettiness for most of the opera, concerned with their medical problems and sunburn and tales of their elderly friends and hip replacements—quite unlike the Palestinian hijackers who commandeer the ship and who regard themselves as men of ideals, indifferent to their own sufferings and faithful to the sufferings of their people. One of the terrorists disdainfully scatters the dollars that Klinghoffer has stuffed in his pants, in plain display of Klinghoffer's money obsessions (though I should add that Leon Klinghoffer in real life is said to have generously contributed to the social-work settlement projects of his beloved Lower East Side).

And yet Monday night's performance featured an unscripted and uninvited third chorus, whose members were the demonstrators across the street from the Lincoln Center plaza. These people, the protesters, were a Chorus of Jewish Reality. This third chorus was unruly and sometimes ugly and, to judge from what I heard, often it was misinformed. Politically speaking, I wish those Jewish protesters and their non-Jewish friends had stayed home. Keenly I hope the police department has infiltrated the Jewish Defense Organization. But, artistically speaking, the Chorus of Jewish Reality on the street was a masterstroke. It was the authentic

counterpart to the Chorus of Palestinian Exiles on stage. The street demonstrators provided everything that, in regard to the Jews, is missing from *The Death of Klinghoffer*: the sense of history, a feeling of solidarity, an authentic wrath against the terrorist movements, emotions and sentiments and memories that might sometimes be stupid but, at minimum, are not petty and might even display, from time to time, a nobility. Even the noise made by the protesters complemented the opera: a rumbling tumult, punctuated by audible words sometimes, a jagged rhythm, stripped of any hint of melody but impressive in its relentless oceanic surge, as if composed by Adams himself.

II.

It is true that *Klinghoffer* looks for the humanity in the terrorists. Is this bad? To look for the humanity of anyone at all cannot be bad, and this would be true even if *Klinghoffer* manages to overlook a few of the human dimensions of the victims. But to look is not necessarily to find. The opera looks in directions that anyone might suppose to be the obvious places, beginning with the Palestinian sufferings chanted by the Chorus of Palestinian Exiles. Nor do these sufferings disappear from sight as the opera advances. A mysterious veiled woman regales one of the Palestinian terrorists with this history, in order to shore up his resolve. And, in this fashion, the opera's search for the humanity of the terrorists resorts to the explanation known as "root causes"—the root cause of terrorism being, in this instance, the catastrophe or *Nakba* that, for a very large number of Palestinians, certainly did occur in 1948. The opera also gazes at the terrorism itself. Klinghoffer is shot onstage, though in the 1991 production he was shot offstage. His murder is visibly unjustified. It is dreadful. On this point the opera is clear.

More: The opera presents a couple of scenes of Palestinian crowds whipping themselves into frenzies of anger with darkly veiled women and giant green flags, which, in the context of our own moment, can only be understood to be the flags of Hamas. These are flags that surely most people in the opera audience will look upon with horror, flags of Islamist hatred and tyranny—even if, here and there among the rows of seats will be found a knuckleheaded philosophy professor who has come to regard Hamas as the latest word in world progress. One of the hijackers shouts, "America is one big Jew!"—which no one will take to be anything but anti-Semitic. The terrorists undertake a "selection" of the ship's passengers, which leads them to usher the Britons and Americans and the Jews into a separate place, where candidates to be shot can be chosen—and this, too, will not endear the terrorists to the audience.

More sophisticated yet: The opera acknowledges that, in the face of terror, some observers do become, in fact, ingenuous dupes. Among the passengers of the *Achille Lauro* is a ditzzy English dancing girl who feels charmed by a terrorist who is kind enough to provide her with cigarettes; and we are not supposed to view the ditzzy girl as anything but ditzzy.

Still more sophistication, or seemingly so: The terrorist Omar, who murders Klinghoffer, undergoes doubts about his own mission, in plain demonstration that moral impulses will crop up even among the hard-bitten.

And more: Klinghoffer, not entirely petty, rouses himself to rebuke the terrorists in a speech that everyone will agree makes good sense.

Here was the war of the Jewish masses against the Jewish elite.

So, I can see why, in gazing on what they have wrought, Adams and his librettist must feel that, all in all, they have been badly misunderstood by their detractors, and that, in fact, they have presented a subtle and nuanced picture, not romantic, not apologetic, but intent on showing why, at times, decent people do sometimes sink into degraded hatreds and gratuitous violence. And yet, in regard to seeking out everyone's humanity, *The Death of Klinghoffer* seems to me to run aground on a philosophical shoal. Everything in the opera hangs on the validity of the "root cause" explanation—on the assumption that Palestinian terrorism and violence result from the dispossession of 1948, which means that reasonable or "human" traits attach to even the ugliest aspects. But something in that assumption ought to be questioned. Many millions of people and entire ethnic and religious groups were displaced and exiled in the course of the turmoil that accompanied the end of World War II, and not all of those millions responded by forming terrorist movements, and this reality may suggest that something else, apart from suffering and dispossession, is required for terrorist crazies to emerge.

It is worth reflecting on the terrorism of, say, the monstrous Dr. Baruch Goldstein, the member of the Jewish Defense Organization's parent group, the Jewish Defense League, who murdered a great many Palestinians in Hebron, back in 1994. What drove Goldstein to do this? Was it the horrors he had undergone in the Brooklyn of his younger years? Or should he be understood with a glance, instead, at the Palestinian violence against Israelis? The Nazis—were they ultimately to blame?

But, no. It would be obscene, in looking at Goldstein, to attribute his violence to someone else. I regard someone like Goldstein as a man who has succumbed to a vice, which in his case is not drugs or a sex craze or gambling or some such ordinary thing but is, instead, the lure of hatred at its most extreme. The cult of murder and death: This is what drew him in. It was not a matter of Jewish oppression in the past or present; it was extremist doctrines about oppression. Not the Palestinians, but his own insane theories about Palestinians, as codified and promoted by the ideologues of the crazies of the Jewish ultra-right.

Mightn't something similar account for the murderers of Leon Klinghoffer? Not the Nakba and the Palestinian oppression, but the mad and fanatical doctrines conceived by Palestinian nationalists and Islamists about the Nakba and the Palestinian oppression? The whole weight of *The Death of Klinghoffer* leads us to reflect on the Palestinian sufferings, instead of on the fanatical Palestinian doctrines. And yet, the opera does not rule out a doctrinal explanation. You can point to this lyric or that.

III.

Klinghoffer is the kind of opera that invites elaborate interpretations, but the opera itself is not an elaborate interpretation. It is a moving opera. It is, in fact, a work of art, even if the protesters said otherwise. Its picture of the Jews is partial and unflattering, and its picture of the terrorists leans in the direction of root-cause theory, but

these are the assumptions of our present day. If you accept those assumptions, as most people surely do, you can see that a great deal of intelligence has gone into *The Death of Klinghoffer*. Goodman's libretto, considered line-by-line, joins together a flair for odd-shaped words with a penchant for vague but impressive-sounding invocations of messianic or religious ideas. The production, under Tom Morris with his set designer and the lighting, manage to make a peculiar alternative or counter to the music, an elegant visual experience, changing and fluid, unlike the sometimes relentless rigidities of the score.

The bubbling of woodwinds or of violins, sometimes the plucking of a large section of contrabasses, sometimes the repeated rhythms of an electric piano—these pulsings and throbs move forward throughout the evening as if in two registers at once, frenetic and grave. Sustained high tones among the violins or flutes lend an air of the celestial that also is an air of hysteria. Where there are melodies, they appear among the middle instruments, among the clarinets or bass clarinets or English horns, while everyone else goes on pulsing. One of the hijackers grows homesick listening to Arab radio broadcasts, and Adams indulges himself by composing oriental arabesques for woodwinds with an occasional harp, as if, tired of his remote inspirations from Bach or Wagner, he had lost himself for a moment in *Aida*. But those are not high points of the score.

Rhythmic relentlessness is his theme, the chirping and bubbling and percolations of one section of the orchestra after another. The score does not seem to advance harmonically, nor do the tone colors vary according to some forward-motion logic. And yet the score does advance. The nervous gravity acquires weight merely by reiteration. When Adams wishes to intensify the emotion, he turns up the volume. The effect is sometimes cheesy, as if he were conjuring suspense for an action movie. You begin to suspect that he is about to float off into sentimental gush, but the burbling rhythms, by continuing to burble, keep up the tension. He is good at anger. The Palestinian demonstrations and the green-flag waving and the balletically violent gestures (the choreographer is Arthur Pia) are scary to listen to and to watch.

All of this achieves something altogether satisfying in the two climactic arias at the end. Klinghoffer (Alan Opie) sings of his own death, and he is soulful, instead of petty, and the effect is tremendous. And Mrs. Klinghoffer (Michaela Martens) produces a still more gorgeous and powerful and heartbreaking outcry, once she has learned of her husband's fate, angry and grieving. At these two moments, the composer and librettist seem to have liberated themselves at last from their constricted political understandings, and they throw themselves into the sufferings of individuals, even if they have not been too shrewd at comprehending the psychologies of groups. The sensuality of the voices vanquishes the relentless and liturgical pulsing of the orchestral rhythms. And the Klinghoffers turn out to be serious people.

IV.

John Adams came out on stage at the end of Monday night's performance and received a rousing ovation. It was a triumph for him, given all the protests and controversy. Still, I felt a little sorry for the man. I am not convinced that he knew what he was getting into

when he set about composing *The Death of Klinghoffer*. I suppose that he went into the project with noble intentions, and I am guessing that he studied up on the topic of his opera, and he felt that he had arrived at a sympathetic understanding of the Jews and the Palestinians and the ship captain and of everyone else. And it may never have occurred to him, as it never occurs to anyone, that whole dimensions lay beyond his understanding. I am guessing that he has been dismayed and surprised to see that, while in many parts of the world his opera is regarded as a masterpiece, in Klinghoffer's hometown entire crowds persist in loathing him, not always inarticulately. Judea Pearl, the father of the murdered *Wall Street Journal* reporter Daniel Pearl, published a [letter](#) in the *Times* a few weeks ago condemning *The Death of Klinghoffer*, and I would guess that Judea Pearl's eloquent and furious condemnation must have been, for Adams, lacerating to read. Worse, yet: Klinghoffer's real-life daughters, Lisa and Ilsa, have never reconciled to the opera. They condemned the opening in 1991, and they have condemned the current production. The opera bill contains a page in which they denounce the work—one more futile effort at appeasement on the part of the opera and its creators and producers.

What can Adams think of this? When his earlier opera *Nixon in China* opened in 1987, Adams and his collaborators invited the real-life Richard Nixon to attend, which was courteous of them. Presumably Nixon did not much care what was said about him on the stage of an avant-garde opera whose audience contained probably very few Nixon fans. Besides, politicians train themselves to withstand the slings and arrows. But this cannot be true of the family of Leon Klinghoffer, hardware merchant from the Lower East Side. So, the daughters have gone on hurling curses, and Adams has had to put up with it. I almost wonder if he would have written the opera if he had known what was going to happen to him. And yet, of course he would have done so. The burblings and catch-in-the-throat tonalities of *Klinghoffer* are his masterwork. And so, he, too, is a man who has had to encounter his destiny.

His librettist is another story. Now, here is a theme for opera. Alice Goodman gave an [interview](#) to Stuart Jeffries of the *Guardian* two years ago, which ran under the title, "The Furore That Finished Me." And, to be sure, Goodman feels intensely sorry for herself. The poor reception of *The Death of Klinghoffer* in Brooklyn in 1991 shocked her. She had supposed that she had written a masterpiece, but other people supposed otherwise, and afterward she was in a bad way.

"I couldn't get work after *Klinghoffer*," she told the *Guardian*. "I was uncommissionable." Really, was that true? In any case, she wrote no more operas. She explained to the *Guardian* that Peter Sellars came up with the idea for the Klinghoffer opera, and she had worries about taking on the project. "It was made more difficult, if you like, because my parents were still alive—very strong people with strong opinions. My family is observant and I had a proper Jewish upbringing and education." But she had never been keen about the proper upbringing.

"The Judaism I was raised in was strongly Zionist. It had two foci almost—the Shoah and the State of Israel, and they were related in the same way the crucifixion is related to the resurrection in Christianity. Even when I was a child, I didn't totally buy that. I didn't buy the State of Israel being the recompense for the murder of European Jewry, recompense not being quite the right word, of course. The word one wants would be more like apotheosis or elevation."

Also, she was not impressed by the rabbi that she knew as an 8-year-old in the suburbs of Minneapolis. She believed that her rabbi's fidelity to Judaism led him to teach a disdain for non-Jews to his Jewish pupils. She told the *Guardian*: "My infantile brain thought, 'No, that's not the right answer.' That thought is the thing that's brought me here. And it has to do with Klinghoffer as well."

The *Guardian* reporter asked what did she mean by "brought me here." Her reply: "I mean into holy orders, into the rectory in Fulbourn," which is a village near Cambridge, England, where Alice Goodman lives with her husband, who happens to be the grand and very Christian poet Geoffrey Hill. She is Fulbourn's church vicar. "It had nothing to do with writing *Klinghoffer* really, but I was converted about halfway through writing it." Converted to Christianity, that is. So, she began writing the opera as at least some kind of a Jew, though with a poor view of Judaism, and she completed it as an Anglican. And she believes, and many people believe, and Peter Gelb believes, that an animus against the Jews does not in any way figure in her opera. And she believes that her detractors have ruined her career. Surely by now, to judge by the *Guardian* interview, Alice Goodman has come to return the sentiments that are sent her way by the daughters of Leon and Marilyn.

Adams looked pretty cheerful at the Met, soaking up the applause—redeemed, at last, and doubtless genuinely pleased by the performance and by the conductor. His white mane glowed electrically above his avant-gardist's black uniform. The musicians applauded him from the orchestra pit. I waited for David Robertson to run offstage a second time and drag out one more person to take a bow. This ought to have been the librettist, wearing her own uniform, which requires a vicar's collar. Is there a librettist anywhere in the world who, having written the book for an opera being presented at the Metropolitan, would pass up the opportunity to come out on stage and gaze at the stacked golden balconies and the four thousand cheering people and take a bow? The audience would have given Alice Goodman the same standing ovation that Adams received. There was nothing to fear. But the vicar of Fulbourn did not make an appearance.

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